The Divine Life

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Om

1st November 1956

Sri Dr Sivananda Sundari,

Tirunelveli.

The Peace of the Eternal is abiding Peace that ever is the same. Peace is the happy, natural state of man.

Selflessness, desirelessness, non-attachment, freedom from mineness and craving, devotion to God, self-restraint, control of senses and mind, bring happiness and peace of mind.

Peace of God fills your heart. Realise this Supreme Peace through devotion and meditation.

May Lord bless you,

Sivananda

RELIGIOUS CALENDAR

(*Sivanandanagar*)

November

1 All-Saints Day

2 All-Souls Day; Amavasya; Deepavali; Lakshmi Puja

8 Skanda Shashthi (Tamil Calendar)

13 Yajnavalkya Jayanti

14 Ekadasi

15 Pradosha Puja; Chaturmasya ends

17/18 Guru Purnima; Guru Nanak Jayanti

28 Ekadasi

29 Pradosha Puja

29/30 Jnaneshwar Jayanti; Poor-feeding Day

December

1/2 Amavasya; All-Souls Day

2 Solar eclipse

3 Anniversary (13th) of Akhanda Mahamantra Kirtan at the Ashram

13 Vaikuntha Ekadasi; Bhagavadgita Jayanti

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Navaratri Message

The Ascent of Man

Sri Swami Sivananda

सर्वमङ्गलमाङ्गल्ये शिवे सर्वार्थसाधिके ।
शरण्ये त्र्यम्बके देवि नारायणि नमोऽस्तु ते ॥

" O All-Auspicious One ! O Reservoir of Bliss, the Bestower of all wishes ! O Refuge of all, the Three-eyed Divine Goddess ! Prostrations to Thee, O Narayani ! "

Children of the Immortal !

May the Grace of the Divine Mother be upon you all. May Devi Durga shower Her blessings on the whole world. May peace and plenty reign everywhere supreme.

The world is a stage where is enacted the grand play of the twin principles of consciousness and force. The world is a manifestation of Shakti, the Power of the Eternal whose being is consciousness. It is Chit-Shakti, Consciousness-Force that displays itself as this majestic reality of the universe. Para-Shakti moves everywhere as Brahma-Shakti, Vishnu-Shakti and Shiva-Shakti. Reason and intuition establish the truth of the existence of the Divya-Prakriti that sustains and works this vast panorama of experiential contents. Matter is reducible to energy. The Prashnopanishad says that Rayi and Prana, matter and energy, constitute the whole of creation. Matter is the outward index of the inward Power that is expressed by God The Power that originates and sustains the universe is not the Jadashakti or the electrical energy which is the ultimate reality of the scientists, but Chaitanya-Shakti, the Power of the immutable Consciousness of Brahman. In fact, it is not a Power which is *of* Brahman, but a Power which *is* Brahman. Brahman appears as the universe of Lila, the sport transcendent, the self-revelation of the Real to the Real. The Bhagavadgita speaks of the operation of the twofold Prakriti, the lower and the higher phases of the workings of the Eternal, the lower expressing itself as the phenomena of Nature, and the higher existing as the life-principle of all beings. It is the Supreme Being that is the All.

The universe, then, is the visible representation of the highest Ideal of human realizations. In both its lower and higher aspects Prakriti presents itself as the moving Body of the Lord. The Srimad Bhagavata admonishes man to the effect that each and every visible thing of the universe is an object of adoration and

worship, for God resides in the temple of all things. The worship of God means at once an adjustment of oneself to the super-individual law of the universe. There cannot be spiritual devotion and worship without an inward adaptation of consciousness to the scheme of the universe which is God envisaged in the framework of space and time. The God outside and above is the same as the God within and below. The Upasana of the highest Deity has to be in terms of the supreme Shakti that is the eternal Mother of all beings.

The nine nights' worship, called the Navaratri-Puja, is man's adoration of the Great Creatrix in Her aspects of Durga, Lakshmi and Sarasvati, standing for the Great Reality manifesting itself through the properties of Tamas, Rajas and Sattva, the stuff of which the whole universe consists. Transformation, preservation and manifestation are the cosmic functions of the Glorified Mother who bestows on Her children who look up to Her for help, knowledge, prosperity and final salvation from the thraldom of relativistic life. She is Vidya and Avidya, Maya, Prakriti, Shakti, Devi, all that goes to make up the scene of the life of the cosmos in its gross, subtle and causal realms. The Saptashati or the Devimahatmya refers to Her as Mahavidya, Mahamaya, Mahamedha, Mahasmriti, Mahamoha, Mahadevi and Maheshvari. She is Parabrahma-Mahishi the Queen of the Sovereign of all existence. Her compassion takes the form of aspiration in the aspirant, Sadhana in the Sadhaka, Siddhi in the Siddha. She is the truth behind all thoughts, willings, feelings, understandings, actions, names and forms.

The sacred Sri Durga-Navaratri celebrations objectively portray the inner spiritual life of the world. Devi, the Divine Mother, is the higher spiritual Power which continuously meets the lower urges in battle and overcomes them completely in the end. In the process of Sadhana what is conquered and transformed first is Tamas—thus Durga, the Divinity behind Tamas-Shakti, forms the object of the first three days' worship. Next is subdued the force of Rajas, and there is Lakshmi, the Goddess superintending this force as the Deity of the second three days' worship. Lastly is to be transcended the Sattva-Guna, and so the Devata of the last three days' worship is Sarasvati, the Mother in Her Sattva body. The tenth day is the Vijaya-Dashami, marking the celebration of Vijaya or the complete victory over the threefold force of the universe working in its Avidya aspect, won by the Vidya Shakti or the higher spiritual power, and the installation of the self in the immortal Consciousness of the Absolute. Madhu, Kaitabha, Mahishasura, Sumbha, Nisumbha, etc., are really the demoniacal elements that bind and pester the soul ceaselessly, and they are to be destroyed totally with Sadhanashakti, Mantrashakti, Dhyanashakti, Guru-Kripa and Ishvara-Anugraha, all which are symbolized and embodied in the threefold form of the Divine Mother whom the devout Hindu worships with great love during the Navaratri Utsava.

Seekers of the highest blessedness! Offer your heart-felt prayers to Para-Shakti, who is your Atma-Shakti, Jnana-Shakti, and who is Moksha-Samrajya-Lakshmi. Every sincere prayer of the soul generates a power that breaks open the fortress of ignorance, and enables the soul to gain access into the mysteries of Reality, into the realm of true life and light. Let the holy Navaratri Puja mark for you the commencement of a reinforced practice of Sadhana for Self-realization. Increase your inner toughness of spirit by Japa, Sankirtan and meditation. Observe strict discipline during the nine days and nights, and utilize

your time in prayer, Parayana and Dhyana. The rise of the soul to the Immortal is through the vestures of objective consciousness which it beholds as the internal and external universe. The ascent of man to God is a gradual fulfilment of the laws of the realms of relative experience and a transcending of them in Self-experience. Shakti is the path to Shiva. The Divine Mother is the promise and the possibility of the attainment by the human being of the highest ends of existence, the supreme Purusharthas—Dharma, Artha, Kama and Moksha. Look to Her for grace. Your Abhyudaya and Nihshreyasa, prosperity here and beatitude hereafter, are assured. May Mother Parashakti bless you all!

Psychic Powers and Spiritual Experience

Dr. Laurence Bendit, M.A., M.D.

Several years ago, at a private gathering, I heard Professor William Mc. Dougall speak of Dr. J.B. Rhine. He told us something of his experiments in extra-sensory perception, and expressed the opinion that Rhine had put its existence beyond reasonable doubt. I had, myself, for a long time, believed in "psychism," despite the denials of even such eminent psychologists as Dr. W.H. Rivers, at Cambridge; but this was the first intimation I had had that such a thing was now occupying the serious and impartial interest of scientists, and that laboratory experiments had put it on the scientific map. Since then, not only has Rhine continued his experiments, but others, notably Dr. S.G. Soal, in this country, have confirmed many of his findings. Moreover, in the world of parapsychology, as this new branch of science is now called, a new set of terms has come into being. We now speak of *Psi*, or *the Psi Function*, instead of using such ambiguous terms as "psychism" or "psychic power," which confuse the difference between psychic perception and psychological processes. At first the term *Psi* was used solely to cover the perceptive factor, also known as *ESP*, or extra-sensory perception, for which an almost exact alternative is *PC*, or paranormal cognition. But since Rhine has obtained positive results from experiments in the throwing of dice, in which the operator, or subject, tries to influence their fall so as to produce different scores by the direct action of his mind and without in any way touching them physically, quite a new subheading, that of *PK*, or psychokinesis, has been placed under the general term *Psi*.

Psi thus represents, on the one hand, the power of perception otherwise than through the five physical senses, and on the other the power of mind over matter without the use of physical apparatus or any known energy. What Rhine has done —and it is no depreciation of his work to put it this way—is to *prove* something which everybody has always believed in, "everybody" being in this case a collective word for the more or less mythical representative of popular opinion, "the man in the street"; or in this context, perhaps more exactly, the man who lives in remote and unsophisticated places where there are *no* streets. It is an interesting reflection how often science renders a service to man in connection with popular beliefs and superstitions. *Psi* is such a case.

The value of the proof is very great because it opens up a vista of such possibilities that we cannot see the end of

them, and it gives the one who speculates on them some solid ground from which to make a start.

What do we definitely know, so far? Simply that it is within the capacity of the human being to see through physical obstacles. He can see through obstacles in space: brick-walls or distances sufficiently great to put any question of the use of the ordinary senses out of the question. He can also see through the obstacle of time, precognizing events which have not yet happend, but which are going to take place in the future. In the first instance we have experiments in telepathy and clairvoyance, where the percipient either receives from an agent mental images which he records, or where he reads the figures on printed cards in a pile, of which only the back of the topmost is visible to him. This latter may also, as other experiments have shown us, be done by a jump in time by which the percipient does not so much see through the pack of cards as it stands before him as anticipate what will be seen when, eventually, the cards are turned face upward. Thus a number of possibilities are opened up by these simple experiments, each of which is cross-confirmed by other evidence.

"The Coming Race"

On the other side, that of *PK*, the evidence is scantier, but it nevertheless shows us that mental orientation can affect the behaviour of inanimate matter by its direct action. This is going a lot further than the telepathic experiments, in which *PK* may be said to be the power by which one mind impresses images on another *mind*, as distinct from a physical object.

If one assumes that we are only at the beginning of developing—or, as some would say, re developing—such psychic powers, it becomes possible to speculate as to what may take place in the future. When some new material discovery is made, it often takes years before its possibilities are realized. We need only think of the development of the internal combustion engine, over a period of half a century, or compare modern television with the crystal sets used a generation back, to realize this. If mankind does the same where its psychic powers are concerned we can envisage him learning to do without the many aids he needs at present to add to the perceptiveness of his physical senses: he will become his own microscope, telescope, radio and television set, and all the gadgets with which he encumbers his life will be superfluous. On the other side, we shall see magic coming into its own, and man lifting mountains and working machines by the use of his mind alone. Fantastic? Perhaps. But it is not so long since we have seen figments of the Wellsian imagination becoming only too tragically actual, so it would be rash to be too sure that we may not find what Bulwer Lytton described in *The Coming Race* also coming true.

Rhine's experiments have aroused a great deal of interest among thinking people. But alongside them we find also a much less solid, if more widespread, attention to all kinds of matters concerned with the psychic, the occult, the so-called "spiritual": new creeds and teachers arise and vanish every day, and each one draws a number of more or less temporary disciples. Besides this we have a popular movement towards psychology: so much so that today the serious student of the workings of the human mind almost shuns the use of the word. But these movements, both intellectual and popular, represent the realization of a need, and a search for some kind of understanding of life. It is a platitude to say again that most of our previous cultural and religious

values, shaken in the first war, have now been crumbled by the second. When such things happen, as they do periodically in human history, man always tries to find some new philosophy which will give him some sense of security amid the turmoil in which he finds himself. So it is not to be wondered at if, at the present moment, there is a ferment working in their minds and an eager desire to cling to anything which suggests that it may be of use to them. *Psi* and psychology seem to offer a solution to many things. But that is not all.

The Doctrine of the Heart

The natural movement would seem to be to turn to the Churches, which, with their tradition and organization, should be able to provide continuity with the past, even though the times are themselves changing. This has not happened, and does not seem likely to happen. Instead, we find many people—Heard and Huxley occur to one's mind as typical—who, by-passing the Christianity of the Churches, have turned to the ancient traditions of the East for the bases of their philosophy.

It is worth pausing for a moment to consider this last. For it may be taken to suggest that Hinduism and Buddhism are superior to Christianity in what they have to offer. This is not so, but the real Christianity is hard to find, smothered as it is in the materialistic teachings of the Churches. Early in the history of Christianity, the Church Fathers cast out Gnosticism, and since then the magnificent doctrines of Christianity have become ever more veiled The bases of Christianity are precisely the same as those of every other religion since the earth began. They teach the eternal and perennial doctrines and tell us of things which are going on now, and all the time, here and everywhere : they do not belong to space or time. But in the Churches collectively (one must except occasional people who have retained the true vision) the timeless element has been lost and has been replaced by a creed based on the limited views of life in material, space and time. Hence, the one who looks for a live philosophy finds it easier to turn to the Vedanta than to the distorted translations of original documents which make up our common Bibles and are incorporated in our Prayer Books.

The demand of today is for personal experience. People will no longer listen to and accept the experience of others : they want to partake of it for themselves. They are quick to realize when anybody speaks to them of something which he knows for himself, and they respond to it, while they turn away from the one who speaks parrot-wise, or hides his ignorance behind glib phrases. They ask for the doctrine of the heart, the traditional seat of true understanding, and not for that of the intellectual head nor of the emotional "solar plexus."

Beyond Rational Thinking

This may seem to be a digression from the subject of *Psi*. But it is a necessary one, because, though the "discovery" of *Psi* opens up such vast possibilities, *Psi* cannot give what people are seeking. No more is it to be found by introspective psychology alone, or by a merely intellectual study of traditional religious classics. Each one of these, by itself, has its serious limitations. *Psi*, for instance, is a means of obtaining information about the world around one, whether at the physical or the psychic level. But information leads only to *knowledge*, not to *wisdom*. Similarly, psychology of the introspective kind may teach you a great deal about yourself and perhaps about others too. Pushed too far, however, it gives you only glib explanations of people's supposed motives, or

results in a form of self-centredness which takes one away from one's environment instead of making one's relationship with it better and more creative. Similary, the reading of religious philosophy, unless it leads to personal experience of what that philosophy tells, tends to make of one an erudite don with a fossilized mind, but little else.

What is required is something of a synthesis. *Psi* and physical perception tell us of the world around us, psychology of of the world within. Religious writings tell us what the wise have discovered or had revealed to them ever since mankind began. To this there needs to be added yet another quality, which is that of intuitive understanding. This is a quality which is beyond rational thinking, beyond sensory or extra-sensory perception, beyond introspection. It is something which comes from within oneself, growing out of the spiritual nature, as the human mind turns towards ultimate rather than temporal values. By it alone can one begin to realize Truth, to gain an experience which is enduring and which gives security.

This, however, is not a thing to be won without effort and discipline. Neither of these is popular today, among people who are brought up in the false belief that self-expression means lack of self-control, and that to refuse to gratify one's desires leads to repression and psychological difficulties. This is not so, when the discipline is freely accepted and seen as a necessary step towards achieving any serious purpose. Nobody expects to learn mathematics, or to train for a race, without it. When it comes to the achievement of spiritual experience it is the same thing But we must be certain that what we are looking for is really spiritual, and not a subtle self-indulgence, whether in physical or psychic sensationalism.

If the goal is a true one, then inevitably our efforts bear fruit. Unexpectedly, the moment is reached where, owing to some inner alignment of the whole of our being, the door opens and the light shines through. What is seen then is the thing which we have been waiting and looking for so long. Before it philosophies, psychic experience and psychological introspections pale and become of secondary importance : useful incidents on the way, but not themselves that way. For one of the essential qualities of the real experience is its simplicity and the realization that it was there before us all the time we were searching the highways and byways of the phenomenal world : so close and so obvious that we could not see it.

So, despite the many interesting things which are suggested to us by recent studies and research, it is well if we realize that what we really desire lies beyond any or all of them, yet is always with us if we can learn to see it.

ON EDUCATION

Education implies awakening. Too often education results not in awakening, but in an orthodox stupor, fortified by the idols of the tribe. Too often education creates the closed mind that knows just enough to be contemptuous of knowledge. Too often education develops smugness and complacency, instead of doubt and humility.....Learning in the long run is most meaningful when it radiates and aids in transforming humanity to live on a more humane and rational plane.

—*Frederick Mayer*

The Immanent Divine Principle

Reverend Joseph Murphy, D.D., Ph.D., LL.D.
(*Los Angeles, California*)

Early in July this year, I had the pleasure of visiting Swami Sivananda's Ashram near Dehra Dun. It was a joy to see so many devoted students dedicated to the great truths of God. Swami Sivananda is a prolific writer and his intellect is indeed illumined by the radiance of the Light Limitless.

I noticed that much good is being done for the poor and sick in the neighbourhood. Clinics and hospital facilities have been made available. Physicians and surgeons are also in attendance.

A teaching staff, library, printing press, and other facilities are made available to students. There is a wonderful camaraderie of the spirit here and the peace of God reigns supreme in the minds and hearts of all.

There is but one God and we are all expressions or sons of the Living God. We say in the Lord's Prayer, "Our Father," which means all people in the world have a common Father; therefore we are all brothers and sisters. All of us come from one source. God is Life and all things come from the One Source.

The word Father means also the Creator, the Creative Principle of Life from which all things flow. If I look at another person, I do not see the real man. I do not see his thoughts, feelings, hopes, joys, fears, vacuities, yearnings, aspirations, desires, plans, ideas, etc. All these are invisible. I do not see his mind or his spirit. You are really invisible. All I see is your form, the outline of your body.

Man does not live in a body, the body lives in him as an idea. The invisible power in you is your Father—it is the Creative Power. It is impossible to know all there is about it. The finite mind can never comprehend the Infinite, but we certainly can learn about these inner powers. We can learn the power of our thoughts and feelings, our actions and reactions, and there is much we can learn about the laws of our being.

The Bible says, "It is the Father within which doeth the works." You lift a book—this is the power of your own awareness or consciousness; this is the Eternal Principle which never was born and never dies. Your consciousness is perpetual motion. It is eternal and divine. Push the chair aside. It is not your body doing that—it is the spirit within, the Creative Power. When you walk, talk, or lift the receiver—it is the Invisible Power in you acting in the body, telephone, or typewriter as the case may be. The self-moving power is within you. The Unmoved Mover of all is within you. The body does nothing of itself. As you know, it has, as Quimby says, no initiative, no volition. It does not talk back to you. It responds to your thought. Our Father is the name given to this God power or Presence within us to remind us it is a beneficent, kindly power. It is the creative omnipresent power and Lord of all creation.

This invisible spiritual power is your Father. If you think of this power as cruel, tyrannical, and vengeful then, of course, you experience the results of your own negative thinking. If you think God is punishing you, testing you, your own negative thought and imagery cause you to suffer accordingly.

Awaken now and look upon this

Spiritual Power as a loving Father who watches over you, cares for you, guides you, inspires you, and this Spiritual Power will respond as a benediction and a blessing upon you. You will find yourself guided in all your ways and protected from negative experiences of all nature. You will also find true expression and prosperity by praying in this simple manner. Remember, as you turn to It, It turns to you, because Its nature is to respond according to the nature of your thought.

To know God is to look upon Him as your friend, benefactor, guide, and counsellor. The Bible, in the book of Isaiah 9 : 6 says, "His name is Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace." Here is the whole story. Enthrone that concept of God in your mind and live with it and your whole world will magically melt into the image and likeness of your habitual concept. By mentally dwelling on this concept of God you will experience the reaction as love, peace inspiration, and energy. You now look upon the Power as a father who loves, cares, and sends good things into your life and watch your world change accordingly.

The word Heaven means the Invisible State. In the absolute state it means bliss, indescribable beauty, and boundless love. You are told the Kingdom of Heaven is within you which means Infinite Intelligence, Boundless Wisdom, Omnipotence, and all the qualities and attributes of God are within you. These powers are in your own unconscious depths waiting to be brought forth by prayer and meditation. The treasure-house of Infinity is within the heavens of your own mind. Relatively speaking, you are in Heaven when your mind is at peace, i e., when you are poised, serene and calm.

"Our Father which art in Heaven," (Matthew 6 : 9) means the Invisible Spiritual Power which is infinite, timeless, shapeless and ageless. The word 'Heaven' means it is without face, form, or figure. As Troward so eloquently points out, Infinity cannot be multiplied or divided The Infinite must be one—a unity, and there cannot be two Infinites, as one, he says, would quarrel with the other and they would neutralize each other. We would have a chaos instead of a cosmos. Unity of the spirit is a mathematical necessity and there is no opposition to the one power. If there were some power to challenge the Infinite One, it would cease to be Omnipotent or Infinite.

You can now see what confusion and chaos reign in the mind of people who believe in two opposing powers. The mind being divided causes a conflict resulting in their inner power and strength being split. Learn to go in one direction only by believing in the one true God, your everlasting Father.

ON TRUTH

For years I believed that truth is bitter, and if it hurts it could not be helped But I have lately come to the realization that truth cannot be truth if it is bitter and, therefore, if the conveying of truth hurts, the fault lies not with truth but with the person conveying it.

—Morarji Desai.

On Patience

Sri Swami Sivananda

(Text of a discourse)

Patience is a very important virtue both for the Yogic student and for the worldly man for success. A lady needs tremendous patience to make a sweater. How patient a sculptor is who works at the marble statue. An artist with his brush is equally patient. If these people are impatient, they cannot attain success.

For a Yogic student patience is extremely necessary. He determines to meditate for one hour, but he gets up after fifteen minutes, not because he is tired of meditation, but because he is impatient. In the Kathopanishad you will find that this Atman is situated in the heart and is of the size of a thumb. No doubt, the Atman is all-pervading, but for the neophytes it is easier to practise concentration on the Atma as being of the size of a thumb. Later on they can meditate on the all-pervading pure Consciousness. After describing the Self as having the size of a thumb and is situated in the chamber of the heart, the Kathopanishad says that one should draw the Atman out from one's own body with patience,—*dhairyena*—as one draws the pith from the Munja grass. Patience is necessary for the Yogic student.

A first-class aspirant can attain Realization in a second, like Dattatreya. He only once heard the Mahavakya 'Tatwamasi' and immediately went into Nirvikalpa Samadhi. Even Swetaketu was a middle-class aspirant. His father repeated nine times the Mahavakya 'Tatwamasi' with various examples to show the identity of the individual soul with the Supreme Soul, and then only Swetaketu realized Brahman. There are *pratibandhas* that obstruct meditation. Even the great Rishis Vamadeva and Jadabharata had to take three births on account of *pratibandha*. In his last birth Vamadeva had wisdom even when he was dwelling in the mother's womb and he talked on matters of the Soul. This you will find in Aittareyopanishad. Even Jadabharata had to take three births. If that be the case with great souls, what to speak of ordinary persons! They must have patience.

You can have Realization in the twinkling of an eye if you are a first-class aspirant endowed with spiritual qualifications to a maximum degree You can realize the Self within the time taken to squeeze a flower with the thumb and the index finger. You can realize within the time a grain rolls down from a pot. But for ordinary people, who do not have even Viveka and Vairagya, it will take a long time. So you must have patience. If you have patience, you will have success. Spiritual life demands extreme patience.

Once Sage Narada met two devotees. They enquired when they would get salvation. Narada replied to one of the devotees that he would get salvation after three more births, and to the other, Narada replied that he would get salvation only after being born as many times as there were leaves in a yonder tamarind tree. The first devotee was drowned in sorrow when he heard that he should take three more births to attain salvation, and he even thought of giving up his Sadhana, while the second devotee jumped in joy at the thought that he would after all get salvation, no matter even if it came after as many births as there were leaves in a tree. Pleased with the patience of the second devotee, God appeared immediately before him, and he attained salvation in that very birth. So

patience is indispensable to aspirants.

There is no barometer to measure your spiritual progress. You will not be able to measure accurately your progress. Sometimes progress may not be visible at all. But, do not be disappointed or impatient. Every bit of Sadhana has its own fruits. No effort goes in vain. Do not complain therefore that your efforts do not yield results. Once a lady was advised by an astrologer that she would beget a son if she did perambulations around a Pipal tree. The over-anxious lady did one perambulation around the tree and examined her stomach to see if she had conceived a baby. Impatience is one of the factors for the failure of many aspirants in the spiritual path.

Self-realization is an arduous and protracted process. It is often compared to the task of crushing one's own bones and extracting oil out of them and burning a wick with that oil for a long period. This analogy is given only to bring home to the aspirants the need for assiduous, painstaking, patient effort for attaining the goal.

In the Gita also it is stated:

"Kalena atmani vindati."

Na hi jnanena sadrisam pavitramiha vidyate,
Tat swayam yogasamsiddhah kalena atmani vindati.

There is no purifier in this world like knowledge of the Self. He who is perfected in Yoga finds the knowledge of Atma in himself *in time.*

When the proper time comes knowledge will dawn of its own accord. Therefore, carry on your Sadhana patiently and diligently. Do not be impatient. Perfection is the result of evolution and not of revolution.

Once a bird laid eggs on the seacoast. The waves came and washed away all the eggs. The bird grew angry. In revenge, it set about emptying the ocean with its tiny beak. Rishi Narada was then coming by that way. He was surprised on seeing the bird busily engaged in taking the sea water in its beak and pouring it on the land. When questioned by him, the bird related to him the story. Rishi Narada was very much pleased with the courage and patience the bird possessed and through his help the bird got back all its eggs from the sea. So, everything is possible for one who possesses patience. God's grace is upon those who possess this virtue. Therefore, develop this virtue to the maximum degree.

Meditate on the virtue 'patience' as soon as you get up in the morning. Think of the benefits of possessing this cardinal virtue, patience. And when you work in the world, feel and assert, 'I am patient. I will not get irritated. I will have full patience.' This is the way to develop patience. If you meditate on the Lord, Saguna Brahman or Nirguna Brahman, you will develop all kinds of virtues including patience.

Through patience you can control anger, you can control irritability, you can control annoyance. Patience develops will-power. If you have patience, all other virtues will cling to you. So be patient. Cultivate this virtue to a maximum degree and attain success and God-realization.

We all want our friends to tell us our bad qualities; it is only the particular ass that does so whom we cannot tolerate!

—William James

'Renunciation' in Jainism

Sri Jyoti Prasad Jain
(Agra)

It is not wholly untrue to say that too much emphasis is laid on renunciation or Vairagya in Jainism, and in a fit of renunciation many neglect to preform their duties of social life (specially in the case of minors), and that to 'cut off oneself away from social obligations and duties is found to be an approved practice in Jaina Society. The present perverted forms of renunciation as is visible in several persons who pass for true Jaina monks and from the literature commented or translated or written by them from their own sectarian and one-sided standpoint, are responsible for creating a misunderstanding about this great Truth of life according to the Jaina concept. The true Jaina canons are the unwritten codes of practical life readable or realizable from the practical life of a living perfect being or Arhat. The old written canons however are in the Sutras (brief) form in the form of suggestions and indications for practical conduct in life. It is not like draftsmanship but practical and real engineering.

By renunciation or Vairagya, in fact, Jainism does never mean renunciation of the active and practical life or of the honestly earned and acquired possessions, wealths and means, or of social life and the fulfilment of social obligations and performances of social duties. By renunciation Jainism also does never mean to be anti-physical or intent on mortifying the human powers and faculties. Contrarily it has recommended the active and social nature of human lesnings and the necessity of society with the fulfilment of its obligations on the path of self-development. It also teaches one to be able and to make proper use of the sensuous and worldly gifts and means for the sake of self-development or liberation. In order to be able to make proper use of these gifts one has been advised to become the master and controller of the mind, senses and passions and not to be their slave. Great, perhaps the greatest importance has been given to developing and maintaining physical fitness, mental and intellectual ability, illumination and moral purity. The latter is purely a matter of sound relationship and it naturally requires one to be living, conducting oneself and behaving in accordance with the universal principle of self-restraint 'to live and let live,' etc., without which no social life or any life is possible. Through this social path the Jaina seers, after their own experience, have also found a path of self-development or enlightenment of soul, which technique is a highly logical and scientific one. Renouncing of worldly gifts altogether in the last phase of spiritual development is like giving up the one pair of spectacles when eye-sight is regained or leaving the car or a railway compartment when one has reached one's destination.

Concept of Mind

In Uttaradhyayana Sutra, Manas—mind or heart—with all its concentrating, thinking or feeling faculties embodied is compared to a horse and the imperfect and mundane soul to a layman-rider over it, whose goal of life is to reach home or liberation with the help of the horse and without which covering the journey or achieving the goal is not possible. The soul is therefore advised to be trained and disciplined enough to be the master of the horse in order to be able to achieve the goal of life to obtain liberation with the

help of the horse. After the soul has reached its destination its bidding goodbye to the horse and to all equipments is most natural and it does never mean the soul's indifference to them in life. When the soul has achieved its perfection or own attributes of perfection, the knowledge with the removal of the causes of obstructing the realization of its own attributes, why should it thereafter care for the material or the foreign elements, which serve no better purpose than its own attributes and be anxious about the material Manas ?

Manas according to Jainism is a material substance and is named as Dravya Manas (or substantial mind). It gains consciousness temporarily so long as it is in touch with the soul, one of whose main attributes is consciousness, just as a lump of iron becomes a red-hot fire-lump by its constant touch with fire and works likes fire. Yet it does not lose its own wonderful properties. If the rider is weak and untrained and the horse or the Manas is uncontrollable by the soul or the rider it will naturally be attracted by the worldly sceneries and instead of going towards the rider's destination it will pass the whole time of the soul in useless worldly pursuits. Besides the Dravya Manas (substantial mind) the soul's own thinking, meditating and thinking faculty is said to be the Bhava Manas or the qualitative mind. The formation or the relation of the two minds in the human garb and the necessity of keeping them alive and cultivated and the way how to do it is a unique and vast description in Jainism. This is the most essential organ on the path of salvation.

Human Relationship

Thus under the principle of renunciation Jainism presents a picture or knowledge of facts with regard to the Self and non-self substances in embodied and pure forms and the nature of all gifts worldly and Self with their interrelationship or interdependence on the path of purity. This true picture of Self and non-self thus represented naturally awakens the soul's right belief, creates its right attitude of the mind and a strong will and determination to work for Self-realization by working on the prescribed ethical principles, to achieve its end of life. Jainism under this principle presents the whole picture of life and of human relationships in brief as under :

1. That worldly gifts are apparently transitory and fruitless and the so-called charm or happiness in the worldly gifts is lost as soon as the gift is achieved.

2. That even after the hardest toil, achievement of the worldly gift is not certain and even if achieved, the realization of happiness is not guaranteed.

3. That the spiritual gifts are the source of real and lasting happiness and any amount of work done for its attainment does never go waste. Success is assured with the endeavours made in this direction and the realization of joy and happiness is also guaranteed after the attainment of spiritual gifts.

4. That human life is an opportunity to achieve liberation and Self-realization and all necessary efforts must be made on the path of liberation.

5. That the world is not a house but it is an inn on our way house.

6. That the achievement of goal is possible by self-help and not by mercy of any God or Goddess.

7. That proper cultivation of the mind and mastery over all sensuous faculties and passions are the first essentials on the path of liberation.

8. That to be active is the soul's nature which attribute should be deve-

loped and utilized for the above real purpose of life.

9. That all works in human life if done with a sense of non-violence, truth, restraint, sacrifice and non-attachment to action or its result, can lead to liberation of the soul, etc., etc.

Process of Evolution

Thus the formation of the above attitude of mind and preparedness for the travel is the true renunciation of animal natures and useless pursuits. On and on, on the path of spiritual development or liberation, simplification of wants is the most natural trait of one's character. To travel and to travel as much as possible and to be unattached to the furnishment or gifts provided in the inn on the way house is also the most natural desire of an aspirant soul, who is fully saturated in the true sense of renunciation according to Jainism. Naturally as he is on the path, the aspirant will be seen to be unmindful of worldly achievements and relationships. But he is mindful of something higher. The mind is being more and more developed and awakened but is concentrated on the goal or the real wealth which is the source of real and permanent joy and happiness.

Thus renunciation in Jainism is not a particular aspect of life, but the whole life, and by giving up his worldly riches and passions arising through the soul's connection with matter and its effect over the soul, the aspirant, like a wise businessman, is bartering the baser wealths with the spiritual wealths of eternal nature. Initiation into the monk's life is not the only criterion of renunciation. The householder's life and the monk's life are the two different phases or paths of life leading to the same goal of the traveller to the Eternal. The only difference in the two paths is that the householder's life is a long and circuitous route while that of a monk is a short-cut to perfection. Even a monk's life is a social life, too. But, in fact, his is a super-social life. Even the monks in their living of the principles of non-violence, truth, justice, service, sacrifice, etc., do not do any act which is discarded by society or held as a crime or illegal by law.

Interdependence

The true sense of initiation to monk's life on the so called renunciation of the family or the householder's life is that by such a cultivation the aspirant has made all living beings his family members. Just as he was charitable and good enough to be spending his honestly earned wealths in his householder's life, so he is now sharing all his earnings of spiritual wealth in monk's life with all human beings who are hankering after true happiness and the source of permanent joy which he is achieving or has achieved. In return to his great giving the monk also gets the bare necessities of life, food, drinks, etc., from the householder, howsoever the monk is desiring to get rid of them also. Thus whether one is a householder or a monk, social relationship and interdependence in every life and sphere has been recognized and the essential peace and harmony of each life and each sphere of life is essentially maintained for which a code of life is prescribed by the experienced Jaina seers. This point of renunciation can be better understood taking in view the life of some Jaina seers or any practical great soul.

Mahavira

Taking the case of Lord Mahavira, the last Tirthankara, who was highly gifted, extraordinarily wise, thoughtful and rational and fully alive to his aim of life and endowed with all faculties in developed form and animalities subdued from his very boyhood for practical working on the

path of his salvation. Instead of renouncing, in his household boyhood, as the dramatic scenes are seen today he lived in household and society and derived all advantages desirable therefrom till he reached a matured age. Even when he was anxious to adopt a monk's life he gave up the idea for some time of seeing his parents highly anxious and aggrieved on account of that desire of his. He took active part in all family's and society's activities and functions, lived in his own way and made his contributions to his family's and society's life by his practical living on the principles of non-violence, truth and righteousness, etc.

He removed then the existing superstition in society by his not observing the bloody rituals, by not participating in the so-called perverted religious rituals and functions. He took part in all social and religious activities and by living and conducting in his own way he produced courage and changed the outlook of many. Even when his parents died he did not renounce his dukedom and family on the request of his elder brother and stayed for about two years more in householder's life and by his living he opened a new vista of right understanding and judgement and created a stir against the evil practices then existing in society. After seeing his noble and highly detached life and realizing the greatness of his soul, his brother willingly allowed him to adopt the monk's life for which his soul was hankering for its complete purification within that very lifetime. He thus renounced his dukedom, household and all riches as one throws away straw and preserves only wheat. He did not renounce these so-called rare riches in emotion or in the night time, but before all relations and friends and in the day. After a hard struggle for about twelve years in his monk's life, he at last gained complete victory over all material limitations and passions and by reviving his own attributes in him, he became a pure liberated perfect soul—a true religion or religious canon personified. Even when he thus became a great victor or Jina, social relationship was not altogether broken. He spent the rest of his life in showing the true path of salvation to the human beings, who were hankering for it. This is the true role of renunciation.

Thus renunciation is not one aspect of life of initiation into a monk's life only, but the whole life, it is not a show but a natural detached living, highly active and social. It is the right inclination, capacity, fitness of the soul for the highly disciplined and strenuous life with complete control over all the animal instincts. Renunciation or Vairagya is a life-long process of super-living and ultimate victory of Self over non-self.

CALL OF THE HIMALAYAS

Build a Kutir on the banks of the Ganges in Sivanandashram. Live with Sri Swami Sivanandaji and open your heart and soul to this Great Doctor's treatment. He will heal your sores, will infuse new life into you, rejuvenate you and hand you the key to Perennial Bliss and Peace.

You can spend your life of retirement in the Kutir and engage yourself in whole-time Sadhana, away from the din and bustle of earth-earthy life, away from the cares and anxieties of family and friends.

Even after your life time, the Kutir will be used by your fellow-Sadhaks and Sannyasins and their prayers and Sadhana will ensure the Peace of your soul.

Further particulars can be had from :

The Secretary, Divine Life Society, P.O. Sivananda Nagar (Himalayas)

Krishna's Message to Humanity

Sri Swami Sivananda

The world of time in which one lives is the visible face of the Timeless Light of the invisible Glory that throbs at the heart of all things. The unrest and the struggle of human life dimly foreshadow the feeble response which man makes to the call of the Higher Life. The call is eternal, and the intensity and the quality of the response to it from man's side depends on the depth of his awareness of the fact that his state is one of a sovere want which can be fulfilled completely by nothing on earth. The welfare of the society, of the different nations, is directly proportional to the extent in which the laws regulating the same accord with this deeper spiritual presence in man, which refuses to be neglected in the daily affairs of his life. When man knows that the light which glimmers within him is the light which descends from above him, he becomes fit for abundance and joy in all directions. His conceit gets melted in the willing surrender of self to the Divine. When the advice from the Self, which is the deepest and the highest, is paid a deaf ear to, and its orders are disobeyed, it begins to speak in a loud tone and manifests itself with determination to put an end to wrong. In Krishna we have an instance of such a descent of the Eternal among the temporal.

The life of Sri Krishna is the concrete visible representation of the life of the universe itself. It is the pattern of perfection demonstrated before the consciousness of man, the ultimate ideal and goal of all beings presented in miniature, as it were, to the vision of those who have the eyes to see, the Brahman glorifying in form and action on the plane of the earth whose essence is the constitution of form and action. The birth of Krishna is the heralding of the reign of the blessedness of the Supreme Being, the peace that is the heart of the undying indwelling Spirit. The world knows not what it wants, and is unaware of the profound hidden significance of its quests in the reign of space-time. The One appears as the many; the love for the Eternal takes the distorted shapes of desires and ambitions in life. There is the unceasing music of the flute of Sri Krishna, summoning the mute ones grazing in the pastures of the earth, beckoning the souls engaged in the work of their household and in serving their earthly lords, penetrating, vibrating and thrilling the fortunate in every nook and corner, drawing forth towards itself the wanderers in the desert of Samsara, and bathing them all in the nectarine showers of its all-engulfing and enrapturing Omkara-Nada. The flute of Krishna sends you the message of hope, fullness and the bliss that knows no end, the beatitude that can find no comparison anywhere. It assures you with the promise of the unsurpassed truth, goodness, beauty and satisfaction that is God's.

Listen to that call, O aspirant, the call of that Omnipresent Self, the Self of the universe; the life, light and love of all that here breathes or moves. Let your thirst be quenched and your hunger appeased by the delicious manna of the holy Name of Krishna! Krishna is not merely the son of Devaki, the darling of Yashoda, the prince of Dwaraka or friend of the Pandavas. He is your heart and soul, your light and delight, your aspiration, goal, existence and content in one. Krishna is the Name of the Real of reals, of whatever is the greatest, the best and the blest, whatever is at its highest, and is the crown of all

existence. Krishna stands for the one goal of all endeavours, the essential and ultimate core of the happiness sought in the ideals of individual life, family life, social life, universal life and divine life. His life is His message for all. In Krishna is to be seen the great example of the ideal statesman, the ideal politician, the ideal reformer, the ideal householder, the ideal friend and benefactor, the ideal Yogi, saint, sage and the ideal of God. The greatest man of action, the supreme centre of love, the summit of knowledge and power, the moving spirit of the trans-empirical Absolute, Krishna lived and taught the life that is ceaselessly rooted in the consciousness of what is the highest Reality and beatitude of beings, and shone with a light that can never be dimmed by the dusts of the mortal earth. Glory to the great Saviour!

Spiritual seekers, commence your Sadhana for gaining entry into the realms of God, and if you are already on your way, revitalize yourself now with fresh accentuated meditations on your Goal. The 'pull' from above and the 'push' from below will jointly effect the necessary transfiguration in you. Rise up, and look within for the immense Grandeur that is displayed in the heart of the universe. Gird up your loins to 'enter into the glory of the Lord' May the Almighty bless you!

Verses from .....

Vivekachudamani

Commentary by Sri Swami Narayanananda

यतिरसदनुसन्धि बन्धहेतुं विहाय
स्वयमयमहमस्मीत्यात्मदृष्टयैव तिष्ठेत् ।
सुखयति ननु निष्ठा ब्रह्मणि स्वानुभूत्या
हरति परमविद्या कार्यदुःखं प्रतीतम् ॥३३३॥

333. By the vision of the Self, the anchorite, abandoning the contemplation on the unreal, which is the cause of bondage, should be steady in the thought "This I am." Steadiness in (the thought of) Brahman, born of Self-realization, makes him happy indeed and removes the afflictions born of the apparent nescience.

Notes: यतिः = the anchorite; असत् = unreal; अनुसन्धिम् = reflection on; बन्धहेतुम् = the cause of bondage; विहाय = abandoning; स्वयम् = Self; अयम् = this; अहम् = I, अस्मि = am; इति = thus; आत्मदृष्टया = by vision of the self; एव = only; तिष्ठेत् = should stand; सुखयति = makes one happy; ननु = indeed; निष्ठा = steadiness; ब्रह्मणि = in Brahman; स्वानुभूत्या = by Self-realization; हरति = removes; परम् = supreme; अविद्या = nescience; कार्य = effect of; दुःखम् = pain; प्रतीतम् = appearing.

Commentary: *Anusandhi* is constant reflection or mental dramatization of the pleasures of the senses. To realize one's essential nature one should be free from all counter thoughts which obstruct the Brahma-chintan or thought of the Supreme Spirit.

By the knowledge of the Supreme Spirit one attains bliss and gets rid of the effects of Avidya, viz., all pain and misery resultant of sense-pleasures and thought of material objects.

बाह्यानुसन्धिः परिवर्धयेत्फलं
दुर्वासनामेव ततस्ततोऽधिकाम् ।
ज्ञात्वा विवेकैः परिहृत्य बाह्यं
स्वात्मानुसन्धिं विदधीत नित्यम् ॥३३४॥

334. Even mental contemplation of evil thoughts increases their fruit by swelling the evil urges to a greater degree. Therefore, by discrimination one should renounce external objects and merge oneself always in Self-contemplation.

Notes: बाह्यानुसन्धिः = mental contact with outside objects; परिवर्धयेत् = will increase; फलम् = fruit; दुर्वासनाम् = evil Samskaras; एव = only; ततः = again; अधिकाम् = more; ज्ञात्वा = having known; विवेकैः = by discrimination; परिहृत्य=having avoided or abandoned; बाह्यम् = the external; स्वात्मानुसन्धिम् = self-analysis; विदधीत=should practise; नित्यम् = always.

Commentary: *Bahyanusandhi*—Dwelling on sense-pleasures increases one's gross desires. The desires first manifest themselves in subtle forms. Imitation is a great danger. When you see a friend smoking a cigarette, you imagine that such an act will give you also pleasure. Until and unless you actually imitate him and enjoy that so-called pleasure, your mind is not at rest. So also various other desires torment you through mental contact. It is very difficult to eradicate dormant cravings. Hence you should carefully try to avoid habits like smoking, drinking, fashionable living, etc. You should thin out wrong Samskaras and strengthen the good ones.

विवेकैः By discriminating intelligence you should ever be on the alert to avoid indulging in sense-pleasures. Your Guru is really seated within you.

बाह्ये निरुद्धे मनसः प्रसन्नता
मनःप्रसादे परमात्मदर्शनम् ।
तस्मिन्सुदृष्टे भवबन्धनाशो
बहिर्निरोधः पदवी विमुक्तेः ॥३३५॥

335. Cheerfulness of mind results from the control of the impression of the external world. When the mind is cheerful there is vision of the Paramatman. When the Paramatman is seen, the bondage of Samsara is destroyed. Hence control of the external (objects) is the state leading to liberation.

Notes: बाह्ये = the external; निरुद्धे = controlled; मनसः = of mind; प्रसन्नता = cheerfulness; मनःप्रसादे = mental equipoise; परमात्मदर्शनम् = beholding Reality; तस्मिन् = that; सुदृष्टे = well-seen; भवबन्धनाशः destruction of Samsara bondage; बहिर्निरोधः = external control; पदवी = state; विमुक्तेः = of liberation.

Commentary: The thinning out of the Samskaras of the world is the first step to liberation. It is the first rung in the ladder of spirituality. Here we get the real clue to Moksha. You should cease to perceive the world outside How to do this? You have to withdraw your mind to the inner consciousness from the body and the external objects.

Meditate in the early morning hours. Negate the thoughts of the world as they arise. Do not associate yourself with them. What is the real and eternal? It is the consciousness of Atman. "I am" is always there. Even in sleep the consciousness of "I" is present, as is evident by the subsequent memory of the sleep, when you think 'I slept well.' That "I" is not your body or mind but the immortal Self within.

By such reflection the mind is calmed and stilled. In the still mind the Paramatman is reflected. The Mumukshu (aspirant) gets a glimpse of the Paramatman. He is filled with the bliss of the Divine.

Impressions of a Visit to Indonesia

Dr. D. K. Viswanathan

(Regional Adviser, World Health Organization, South East Asia)

[Text of a discourse given at Sivanandashram on 15th September]

When I arrived in Djakarta on the nineteenth of August (1956), I remembered Gurudev telling me of the presence of Gen. Sukanto who is the head of the entire police force of Indonesia. Our Beloved Swamiji was good enough to send me a cable to Delhi giving me the address of Gen. Sukanto and blessing me on my humble mission in that country. Well, I saw Gen. Sukanto. I may tell you that he is one of the mightiest persons in that country, a country which has won its independence comparatively recently and which is anxious to build herself up, though it is unfortunately having its own internal difficulties, and in all these the police force had helped with admirable patience and efficiency.

General Sukanto combines in him all the qualities that are required in order to make his police force spiritualize themselves in service to the country. When I met him he promptly said, "Why don't you give us a talk on the Divine Life Movement?" Frankly, I felt my unworthiness to discharge that task, although I was burning with passion to do my best. When you are in difficulties, at least then you strat praying. So I prayed to Gurudev, and I received a cable which greatly fortified me in my task. The cable read, "Materialistic civilization is the greatest bar to world-peace and commonweal, as much as it is to Self-realization. All religions proclaim one truth—God is love. Therefore, serve, give, love, purify, meditate, realize. Be good. Do good. Serve God. God bless saintly Sukanto and other devotees in Indonesia." I felt that when I addressed the gathering I should just read this cable and sit down, for who would say anything more than that?

Incidentally, the people that had gathered there, represented the *elite* of Djakarta, practically from every walk of life. There was the Police General; there was an architect, there was stock broker, there was a Minister, a Christian missionary, social service workers, theosophists, freemasons, and others. I thought the best way for me to attempt to describe the Divine Life Movement was by means of a series of questions and answers. Almost the first question that was asked was "Do you believe that Swami Sivananda is an Avatar of God?" That was the easiest question for me to answer; and then "If so, why do you say so?" That was rather difficult to answer However, one other devotee immediately came to my help and said: "We know that Swamiji Maharaj is an Avatar of God. We do not want you to go into that question now. Will you please let us know some of the activities in that Ashram?" The keen desire that they exhibited in what is going on here had to be actually listened to appreciate. How burning a desire they have got! In my own way I gave them a short account of what I knew to be the activities of this great Ashram.

Then one member of the audience said: "I thought that this Ashram is devoted to Self-realization, and you mention a number of activities including even cinematography. How does that square up with this theory of renunciation, with this Sannyas, and with this thirst for Atmic knowledge?" I said, "I do not know. But if you believe that in Rishikesh people

are only meditating day in and day out inside caves, you are making a mistake, and the cable which I had the privilege to read in the beginning gives you briefly the entire activities of this great Ashram: Serve, give, love, purify, meditate, realize.

Then they asked me: "Swami Sivananda was a doctor. Was he a surgeon or a physician?" I said: "I do not know. Probably he was a surgeon, because he has done the largest number of operations that I know of." "What is that?" "egodichotomy." The first time when Swamiji told me the name of this operation, I could not understand what he meant.

Then another member of the audience asked: "Does Swamiji perform Yogic Asanas now? Is it necessary for his Self-realization?" I said, "Brother, you may as well ask God who created you whether He is now performing Asanas. I cannot ask him that question. By your question, if you mean whether Swamiji knows Asansas, some of us have the privilege of having that demonstrated to us by him."

Another question asked was: "We have an idea of great prophets by the first disciples that came round them. Would you tell us something about them?" That was very much after my heart. I feel a certain sense of awe and reverence when I am called upon to talk about Gurudev. But I feel somewhat easy when asked to say something about the close disciples of Swamiji. It is not necessary for me now to go into the details of my answer. I referred to Swami Krishnananda, and Swami Chidananda, the faithful chronicler Swami Venkatesananda, and the most energetic Swami Paramananda, to mention some of the close disciples of Swamiji.

Then I was asked: "What do you think of Sankara and Swami Sivananda?" The number of questions asked was simply amazing. In a foreign country where I thought Islam was the most predominant religion, the interest they evinced in Hindu philosophy was something wonderful and it was a revelation to me. I said: "Well, some of us feel that Sankara is being re-told today by Swami Sivananda."

Then they asked, "Does Swami Sivananda believe in God?" That was a funny question. I answered: "I do not know whether he believes in God, but he certainly believes in you and in me. A famous millionaire once forbade his daughter to marry a missionary, but the daughter was determined to marry him. A few years later he said to his daughter, 'My dear, I still do not have faith in God' The daughter replied, 'He has faith in you.' Whether Swamiji has faith in God or not is not my purpose, but he has faith in you and in me." Then they said, "If you go there, would you be looked after?" "Yes," I said, "It is a fine question to ask. If there is one institution in this world which goes on without a budget, and still goes on with the service of feeding hundreds of people in the morning, noon, evening and at night, that is Sivanandashram. It is an inspiration for us that Swami Sivananda wants us to do well whatever we like to do. If one person in his Ashram, in his anxiety to get rich quickly walked away with some money donated to the Ashram, Swamiji would rather give him some title, *Chorasikhamani*, rather than telling that he has taken away some money. Therefore, spiritualize whatever work that you do. It is the text of Swamiji's message that goes to everyone."

I was asked, "Do you get sometimes the feeling of spiritual greatness when you sit in front of him?" "Yes. If you sit on a bench when he comes to that room, for a couple of hours, whether you talk to him or he talks to you, you feel spiritually elevated, and you need not have any mis-

givings whatsoever, because the irradiance is so acute between the spirit effulgence and us, that it is absolutely inevitable that we are dynamized and electrified." Then they asked, "Supposing we want to come there, would we be looked after well?" "Well, there is a good old saying: The proof of the pudding is the eating of it. Try to come to Rishikesh and see whether you will be looked after. A Dutch couple, who have not seen Swamiji before, are going to come here soon. It would be a good thing to get all people from Indonesia to come and see."

Another aspirant told me that he was in difficulties and he prayed, and he saw Swamiji's image. He had never seen Swamiji's image before. I am an extremely rational man, with a scientific mind, and I do not believe in what is called stunts. But then, is the intellect the ultimate instrument of perception? Who am I to say that because my instrument is not able to see beyond this horizon, there is no other instrument of perception? That man is as realistic, as scientific as I am, and he explicitly claims that he was in difficulties and he prayed and he saw Gurudev's image rightly in front of him. He said he was much consoled and became a stronger man physically, mentally, morally and spiritually. That is the faith that an Indonesian has in Swami Sivananda. It was a revelation to me, going to a predominantly Islamic country where the religion was something different. Incidentally, Indonesians are not fanatic, whatever their religion may be. But this new urge on their part for spiritual regeneration is something amazing to me. A gentleman asked me, "Does Swami Sivananda preach Hinduism?" "Yes," I said. "If you had asked me 'Does Swamiji preach only Hinduism,' my answer would have been 'No.' If you ask me does Swamiji preach Christianity, my answer would be 'Yes.' But if you ask me, does Swamiji preach only Christianity, my answer would be 'No.' "And yet, is he not a Hindu?" "No. I do not know. We do not put denominations to those who have realized the one God."

I am certain that you would feel highly pleased that in such a far away country, with seemingly different ideas about man and God, there should be a burning desire for spiritual advancement with such a degree of faith exhibited in the great work of this Divine Life Society and its divine founder, His Holiness Swami Sivanandaji Maharaj. I went there ostensibly to earn my bread, (as a representative of W.H.O.), but I am not sure whether that gave me as much satisfaction as the privilege of addressing the people on the Divine Life Movement. It was not the number of the audience that did matter, but they represented the cream of the society there, and I felt greatly rejuvenated, and I thought it was one of the divine dispensations of Swamiji.

General Sukanto commissioned me with a most pleasant task and that is to present this walking stick which is a token of the love and affection that the entire police force, under the dynamic leadership of General Sukanto, has for Swamiji Maharaj.

The police of Indonesia has four progressive ideals. One is order. The next is peace. The third is activity. And the final aim is welfare. That is the emblem of the police.

General Sukanto wished to come here and take the blessings of Swamiji recently, but the local conditions prevented him from having the spiritual blessings from His Holiness here. So the blessing has come to me to present on behalf of General Sukanto this token of their great love and adoration to Swami Sivananda and the great Divine Life Society which he has founded and which is doing so much for the spiritual uplift of the world.

Sublimation and Spirituality in Bhagavadgita

Dewan Bahadur Sri K. S. Ramaswami Sastri

(This is the concluding article of the serial entitled "Gita Amrita" published earlier in The Divine Life)

It is sometimes said that the Gita describes the world as Duhkhalayam and Asaswatam (being the abode of misery and transient, VII - 5) and as ephemeral and joyless (Anitya and Asukham, IX - 33) and that it is hence a gospel of pessimism. But it says that we can sublimate and spiritualize our life and can enjoy supreme, infinite and eternal happiness now and here as well as hereafter (VII - 27, 28).

Its inclusiveness and universality have no peer or parallel in the world. Ethics and metaphysics have generally been kept apart but the Gita has fused them into one by basing ethics on metaphysics and by showing how metaphysics is mere speculation without the basis of ethics and without the attainment of realization. Finally and once for all it has ended the unending battles of Sankhya and Yoga.

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ॥
यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं साख्यं च योगं च यः पश्यति स पश्यति ॥
(V - 4, 5)

By the concept of Nishkama Karma including within it Sangatyaga and Phalatyaga, Lokasangrahabuddhi and Iswararpanabuddhi, it has welded together Karma and Jnana. This is not a case of ज्ञानकर्मसमुच्चय at all. It is rather a case of sublimation of Karma and practicalization of Jnana. By it alone will spirituality be lifted above mere philanthropy and above mere scriptural study entangled in logic-chopping and verbal jugglery. In mere Karma there is no consciousness of soul or of the divine origin and goal of the universe. But these are the warp and woof of Karma Yoga. The Jnani, on the other hand, is not a man divorced from the realities and activities of life. He is also a devotee. He is further a doer of Karma in a spirit of Asanga and Phalatyaga, Lokasangraha and Sri Krishnarpana. यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ॥ (XVIII - 5)

Such a Jnani is the real Jnani. There is no inherent opposition or incompatibility between Jnana Yoga and Bhakti Yoga, and Dhyana Yoga and Karma Yoga. The Jnani must do Lokasangraha Karma.

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥
(III - 25)

तस्मादसक्तः सततं काय कर्म समाचर ।
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥
(III - 9)

गतसंगस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥
(IV - 23)

After saying सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ।
(IV - 33)

the Lord says that Karmas cannot fetter the Yogi-Jnani.

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।
आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥
(IV - 41)

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥
(V - 7)

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥
(V - 10)

The supreme examples given by Him are Janaka and Himself (III - 20 to 23). The Lord has completely removed the delusion

that the doing of Karma in a spirit of Sangatyaga and Phalatyaga is different from Karmasannyasa in content or in results.

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥
यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।
न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥
(VI - 1, 2)

The Jnani is declared also to be a Yogi and a Bhakta.

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ॥
(VII - 17)

In fact, knowledge, love and meditation cannot be put into watertight compartments. If we know the Lord, we love Him; if we love Him; we know Him; if we know and love Him, we attain oneness with him in eternal union.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥
तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥
(X - 10, 11)

भक्त्यात्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥
(XI - 54)

Thus Nishkama Karma contains the element of Tyaga (Sangatyaga and Phalatyaga) which is equivalent to Karma Sannyasa and is as efficacious as the latter (IV-6); it has in it the element of Ekagrata (one-pointedness) which is of the essence of Dhyana; it has in it the element of Krishnarpana Buddhi which implies Bhakti and Jnana; and it has in it the element of dissociation of Purusha from Prakriti and the realization of the actual doership of Prakriti, which is of the essence of Sankhya or Jnana.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥
तत्त्ववित्तु महाबाहो गुणकर्म विभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥
(III - 27, 28)

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥
(XIV - 19)

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥
(XIV - 20)

In Chapter XVII the Lord shows how the ambit of universal action is wider than the round of sacraments and that in all action the prime element is the Sattwic temper and faith.

This is why Sri Krishna does not recognize any hierarchy or Angangibhava among the Yogas. This is clear from XIII - 24, 25.

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥
अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥

I have shown above the elements of Dhyana, Bhakti and Jnana in Karma Yoga; I have shown how in Dhyana we have the elements of Bhakti and Jnana followed by the indispensable element of Nishkama Lokasangraha Karma when the Yogi comes into the normal plane of consciousness from Samadhi. I have shown how the true Jnani is also a true Bhakta and how a true Bhakta is also a true Jnani and how both should do Nishkama Lokasangraha Karma except when they are immersed in the intuitive realization of unity or the all-forgetting ecstasy of devotion. In fact, in XVIII - 51 to 55, I shall show how the Lord exalts a combination of all the Yogas as the best Godward Sadhana.

Equally remarkable is the Lord's synthesis in regard to Phala (goal). He says that all are eligible for Moksha (IX, 29 to 34). He does not accept the theory of eternally damned, or eternally transmigratory souls. All souls attain Him. (IV - 11). He says also that the seekers of Iswara by devotion and the seekers of Parabrahman by Jnana attain Him alone (XII - 3 to 7).

There is no question of higher or lower (Taratamya) in such beatitude. They are types and not grades or levels of supreme infinite eternal bliss. He describes Jivanmukti in V - 19, 24, 25, 26 and VI - 27, 28 and describes the attainment of His eternal infinite supreme abode in VIII - 21 to 26 and XIV - 1, 2, and XV-6. He describes the diverse realizations in IX - 15. He speaks of प्रवेश (merger or identity) in XI, 54 and XVIII - 55 while He speaks of साधर्म्य in XIV - 2. But whether it is the realization of perfect identity in bliss or perfect equality of bliss, the bliss is eternal and infinite and supreme. Nor is the bliss of the Nishkama Karma Yogi or the Bhakta here and now any the less. The Lord does not grade the bliss by saying that Janaka or Rantideva has one grade of bliss, Prahlada or Suka another, Patanjali another, and Vamadeva or Yajnavalkya a yet another. In fact, the description of the traits and the bliss of the Sthitaprajna in II - 54 to 72, the description of the Samsiddhi of Janaka in III - 20 and of the traits and attainment of the Nishkama Karma Yogi in II-64 to 66 and IV - 2 to 8, V - 7, 10, the description of the traits and experience of the man of Dhyana Yoga in VI - 17, 32, the description of the traits and bliss of the Bhakta in XII - 13 to 20, and the description of the traits and experience of the Jnani in XII - 3, 4, 5 and XIV - 22 to 27 are identical. All the Yogis are men of calmness and detachment, men of same-sightedness (Samabuddhayah) and men full of universal love and service and renunciation (the phrase सर्वभूतहिते रताः being a dear and favourite phrase to Sri Krishna).

I have shown also Sri Krishna's synthesis of the concepts of the Soul. In XV - 7, He says that the Jiva is His Amsa. In V-29, He says that He is the friend and the Iswara of all. In VII - 5, He calls the soul as His Para Prakriti. In VII - 7, He says that He is the father and the mother and the goal and the protector and the Lord and the witness and the abode and the refuge and the beloved friend of all beings. In XIII - 17, and XVIII - 61, He says that He is in the heart of all, controlling all. In XIII, 2, He says that He is the Kshetrajna. It may be asked how He can be all these things. The key to this riddle is given to us in XIII- 22, as shown by me above. The soul is one with the oversoul in diverse relations rising from subjection to equality and from equality to identity.

In the same manner Sri Krishna does not countenance any concept of higher or lower between Brahman and Iswara or between ज्ञेयब्रह्मन् and ध्येयब्रह्मन् or between Brahman and Paramatma and Purushottama and Bhagawan or between Paramatma and Sri Krishna. In XII - 4 (ते प्राप्नुवन्ति मामेव) this is clearly stated. Sri Krishna says that He is the basis of Brahman (XIV - 27). In IV - 5 to 10 He points out that the worshippers of the incarnation attain the supreme liberation. The Lord has many forms and aspects (VII - 21, 22) and there is no question of higher or lower among the Trimurthis or among the Avataras. The Gita does not lend any countenance to the concept of Poorna and Amsa and Avesa Avataras.

Similarly the Gita does not countenance the idea of the world being an illusion or of the cosmic form being inevitable for God or of his being separate from it, being only its maker. In IX-6, we have a wonderful analogy given to us to make us realize that the cause is not fragmented or exhausted by the effects.

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ।

God has Para Prakriti and Apara Prakriti (VII - 4, 5) and yet he sustains them by an Amsa of His glory and is both immanent and transcendent (X - 42) He is Aja, Anadi, Iswara of all the world (X - 3) He is the

source and origin of all X - 8. And yet he is above and beyond the three Gunas (VII - 13, VIII - 19, 20, IX - 9, 10) while all creation is composed of the three Gunas (XVIII - 40). The cosmic tree has its roots in God and its branches in the world of manifestation (XV - 1, 2).

Though Sri Krishna does not refer expressly to any of the later Khyatis or the later Vadas (Vivarta, Parinama, etc.), yet he stresses the fact that the people of Asuri Sampath call the world unreal, baseless and godless—असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम्—XVI - 4. He affirms at the same time the integrality of the Creator and His transcendence in addition to His immanence. Thus as the world proceeds from Ananda it cannot be unreal. But it is of lower and derivative reality. It is withdrawn into Him and projected by Him (VIII - 18, 19, IX - 7, 8). We can realize Him as Akhanda Satchidananda or as Jagatsareeri or as Jagannatha. The cosmic form is not inevitable to Him in its subtle or gross aspects. He creates the universe; He pervades it; He is yet beyond it and transcends it, and His integrality and infiniteness suffer in no way by the manifestation of the universe. The Shakta doctrine of Avikari Parinama Vada affirms the subordinate and derivative reality of the universe and the infiniteness and integrality and transcendence of God in addition to His immanence and expresses the essence of the Gita doctrine of the universe.

The Lord's Own Summary of His Gospel

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥
बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।
शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥
विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥
अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥
ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥
भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरं ॥
(XVIII - 50 to 55)

(Hear from me in brief, O Kunthi's Son! the supreme consummation of knowledge by which one attains Brahman after reaching perfection. Endowed with a pure mind, controlling himself with fixity of purpose, giving up sound and other objects of sense, casting aside likes and dislikes, dwelling in solitude, eating lightly, restrained in speech and body and mind, ever engaged in Dhyana Yoga [meditation], observing dispassion, giving up egoism and passionful strength, pride and desire, wrath and possessiveness, selfless, and calm—he becomes fit to be one with God. Having attained God, and possessed of clarity of soul, he neither grieves nor desires. He views all beings alike and attains supreme devotion unto Me. By devotion he knows Me in full—what I am and who I am. Thus knowing Me in truth, he forthwith enters into me.)

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥
मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥
सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥
(XVIII - 64 to 66)

(Hear again My supreme teaching which is the most secret of all. Thou art well-beloved of Me and therefore I shall tell thee what is good for thee. Fix thy mind on Me, be devoted to Me, sacrifice unto Me and prostrate before Me. I promise thee that truly shalt thou come unto Me, for thou art dear to Me. Surrendering all Dharmas [duties] to Me, seek Me alone as thy refuge. I shall release thee from all sins. Do not grieve.)

D.L.S. Branches Celebrate Sivananda's 'Platinum Jubilee'

The 'Platinum Jubilee' or the Seventieth birthday of our beloved Gurudev, H.H. Sri Swami Sivanandaji Maharaj, was celebrated on the 8th of September, 1956, by the various branch centres of the Divine Life Society, both in India and abroad. In all the centres, the day began with Brahmamuhurta (group) meditation, and that was followed by a chanting of Vedic Mantras and Sri Guru Stotras. Many branch centres had arranged Prabhat Pheri also. The fore-noon was dedicated to the worship of Sri Gurudev. A few branches conducted poor-feeding. The later part of the day was devoted to Satsang. Many prominent persons delivered speeches on the 'Life and Teachings of Sri Swami Sivanandaji Maharaj.' With Arati and Prasad, the function came to a close in every one of the 300 and more branch centres.

A brief summary of the reports received from the branch centres is given below. Extracts from speeches delivered on the occasion are appended to this. *Ed.*)

IN GURUDEV'S HOME DISTRICT

Pattamadai: The foundation was laid for a Mutt, to commemorate the 'Platinum Jubilee,' of Sri Gurudev in his native village of Pattamadai, by Dr. (Mrs) Sivananda-Sundari. Mr. C.V.S. Mani, R.D.O, Sharmadevi, presided. Many prominent persons spoke on the occasion, and among them were Sri K.R. Chandrasekhara Iyer (of V.O.C. College) and Sri K. Pakshirajan. There was also poor-feeding on a large scale.

Ettayapuram, the place where Sri Gurudev spent a few years of his boyhood, also celebrated the occasion in an unique way. 'Sri Sivananda Mandir' was declared open here on that day by H.H. Yogi Shuddhanandabharati Maharaj. The building, valued at Rs. 10,000 was donated to the Divine Life Society by the Raja Saheb of Ettayapuram. Sri Swami Sadasivananda, maternal uncle of Poet Subramanya Bharati, presided.

A few songs on Sri Gurudev were sung by Mrs. Meenakshi and Ambulu (granddaughters of Poet Bharati) and Mr. Sambasiva Iyer. On this holy occasion, the opening ceremony of 'Sivananda Study-Circle' took place.

Tirunelveli: Sri Yogi Shuddhananda Bharati presiding, the birthday was celebrated here on a grand scale. Mr. K.N. Sivaramakrishnan and K.R Chandrasekharan spoke on the occasion. The Maharaja of Ettayapuram took a keen interest in the proceedings of the day.

ELSEWHERE

Kumbakonam: A marble plaque was unveiled at Prof. Sundararaman Memorial Hall by Mr. P.G. Sivasankarasastri, to commemorate the Platinum Jubilee. The plaque was a present from Sri K.S. Ramaswami Sastriar of Madras.

Salem: The Salem Branch celebrated the brithday with Nagar Kirtan, Mrityunjaya Havan, etc. Mr. P. Herbert Sundaram, District and Sessions Judge, presided on the occasion.

Bangalore: Tasker Town Branch: Ladies' Section: This centre celebrated the Platinum Jubilee by arranging a public function at Smt. Kamalabai Girls High School. Sri Nagappa Gowda, Minister for Agriculture and Industries, Mysore,

presided. The presence of Sri Chenna Rudraiah (Commissioner, Bangalore Municipal Corporation) and Sri V. P. Deenadayalu (ex-Mayor) greatly contributed to the successful conduct of the function The programme included vocal and Veena recital of songs on Sri Gurudev.

The Tasker Town Branch celebrations were :

The function organized by the Tasker Town Branch was presided over by Sri V.P. Deenadayalu. Dr. Naganna Gowda, Minister for Industries and excise inaugurated the "Sivananda Printing Press" on this holy occasion. Speeches were delivered by Sri V.L. Nagaraj and Sri A.P. Venkatachalpathy. There was also poor-feeding. A Branch section of the Sivananda Ayurvedic Pharmaceutical Works was also opened on that occasion.

Calcutta celebrated the Platinum Jubilee with great eclat before a large and distinguished gathering. Sri Rama Prasad Mukerjee, Acting Chief Justice, presided on the occasion. The programme included a dance recital by Sivananda-Murali and sisters. and music and drama by young girls. Inspiring speeches on the life and teachings of Sri Gurudev were deilvered by eminent persons.

Kalighat Branch Centre had also organized a grand function on that day. There was dance-drama by Sivananda-Murali.

Patna : A public meeting was organized at the Gait Public Library. The Hon'ble V.P. Verma, speaker of the Bihar Legislative Assembly, presided. Many prominent persons spoke on the life and teachings of Sri Gurudev.

Dharmapuri (Salem Dt.) : In addition to celebrating the Platinum Jubilee on a grand scale, this branch centre contributed Rs. 114/- towards the Grand Pada Puja that was conducted at the Headquarters on that holy day.

Adra (Bihar) : Sri Natarajan, while presiding over Swamiji's birthday celebration, said that he had heard about the Platinum Jubilee of H.H. the Agha Khan, when he was said to have been weighed in that rare metal ; in the case of Swamiji, however, he will be weighed by the number and strength of the Divine Life Society centres not only in India, but all the world over. Platinum was undoubtedly a rare and costly metal, but Swamiji was rarer than that.

Mr. G.K. Naidu, organizer of the celebration, gave free gifts of a number of books written by Swamiji to those present, so that His Holiness' message may be propagated further.

Madura : A public meeting was held at Sri Meenakshi Temple and was attended by a large gathering. Sri U. Muthuramalinga Thevar, M.L.A., presided.

Trichinopoly : The function organized by the Srirangam (Trichy) Branch was presided over by Sri C.V. Vijayaraghavachariar, Retd. Presy. Post Master. Sri V.S.V. Patrachariar of National College, Trichy, and Sri V. Doraiswamy Iyer were among the speakers for the day.

Srirampet (Mysore) : A two-day function was organized by this centre. Mahamantra Japa and Mahamrityunjayamantra Japa were performed. Sri B. Venkataraman spoke on the Life of Sri Gurudev.

Adayar (Madras): A two-week function was inaugurated by Sri K.S. Ramaswami Sastriar. Daily Puja and prayers were conducted. On the last day, Sri T.M. Krishnaswami Iyer presided. There were a number of speakers who spoke on the different aspects of Divine Life and Sri Gurudev's exemplary living. The programme included vocal music.

Venkatagiri Town: This Branch celebrated the Platinum Jubilee on a grand scale. The programme included poor-feeding and the staging of the play, "Pseudo-Vedantin" (written by Sri Gurudev).

Bhagalpur: Sri Rama Jivan Sinha, District and Sessions Judge, Bhagalpur, inaugurated the function. Sri Swami Satyanandaji was the main speaker.

Dronachalam: Sri D. Sreeramulu, District Registrar, Kurnool, presiding, the Platinum Jubilee was successfully celebrated by this centre. Ch. Kumari Giriji and Baby Saroja entertained the audience with devotional music.

Kovvur: Sri Swami Ramasaranananandaji Maharaj, Asthana Vidwan, Sivananda Mahasamsthana, had arranged grand function at this place. The programme included the enacting of 'Bhagavadgita Drama' (a play written by Sri Gurudev) by the girl students of the local Hindi Vidyapeetha.

Pollachi Branch celebrated the Platinum Jubilee with a variety of programmes. Sri Sivagurunatha Pillai, Tamil Pandit, spoke about Sri Gurudev and His Mission.

Kalyan (Bombay): Dr. Sri Rochaldas, a leading Sufi Saint presiding, the Kalyan Branch celebrated the Platinum Jubilee with great eclat. Copies of Sri Gurudev's "Amrit Gita," specially printed out of the donation made by Sri Parasuram C. Punjabi were distributed free.

Udipi Centre of the D.L.S. distributed free copies of the pamphlet 'Life, Philosophy and Teachings of Sri Swami Sivananda,' specially printed by them for the occasion.

Motibani: Sri Jagadish Singh, Addl. Sub-judge, presiding, a grand function was held at this place. Many eminent persons spoke about Sri Gurudev's life and teachings.

Kodaganallur: A special function was held in front of Sri Gurudev's own ancestral family house, to commemorate the Platinum Jubilee. Many persons spoke on that occasion.

Madras (G.T. Branch): A grand function was held here. Sri T.K. Venkateswaran of Presidency College, spoke about Sri Gurudev and His Mission.

Mettupalayam: A five day-function was organized at this place. The programme included a number of lectures on the life and teachings of Sri Gurudev and of other saints also. On the 9th Sri Satyavagiswara Iyer, D.S.P., presided.

Guntur: The Guntur centre of the D.L.S. celebrated the Platinum Jubilee for a full week, beginning from the 8th September. The Hon'ble Sri K. Chandramouli, Minister for Revenue and Religious Endowments, inaugurated the week. The function on the 10th was presided by Sri R. Venkatareddi Garu, Commissioner for Religious Endowments, Andhra

Reports were also received from the various other branch centres of the Divine Life Society

Excerpts from Discourses on the Life and Teachings of Swami Sivananda

HON'BLE JUSTICE RAMA PRASAD MOOKERJEE AT CALCUTTA

(Acting Chief Justice of Calcutta High Court)

We are here congregated to do honour to a great soul..... The influence which he exercises through his writings over people who had never met him, people in distant countries throughout the world, shows what he is. He has been expressing in his inimitable language his thoughts about the duties which every man and woman should discharge irrespective of the religion, he or she professes, or the country he or she may belong to.

I have noticed that Swamiji has been repeating to men and women of every clime "Know thyself." It is this teaching which everyone must take to heart. Know thyself, trust thyself, and only that will make you cognisant of the fact that "I am a part of the Atman." It is this belief, it is this training, which will uplift the members of the society.

The teachings which are propagated by the revered Swamiji show the inner and finer force in him. It is the presence of the Great Master which places him in the position from which he can deliver the good.

SRI N.C. GHOSH AT CALCUTTA

If subjugated India needed a Gandhi to lead her to freedom, resurgent India needs a Sivananda to make her conscious of her precious heritage. On this occasion the East and the West join in paying homage to this great Indian savant. Never was a man like him needed more urgently than today, when the world hovers on the brink of a suicidal war. If anyone can contribute for bringing about the much-needed world-peace, it is certainly Sivananda. The world has to heed to the immortal teachings of Sivananda.

SRI V.P. VERMA AT PATNA

(Speaker, Bihar State Legislature)

Sri Swami Sivananda, by his long and ceaseless efforts for benevolent services to humanity, ranks among the following whom the world will remember for ever and to whom everyone of us and our posterity are bound to be indebted much, namely, Mahatma Gandhi, Lokamanya Tilak and Aurobindo. Sri Swamiji is an embodiment of love and selfless service. His Holiness is the Mahatma of the modern age whom God in his infinite mercy has sent with the holy mission of liberating and emancipating mankind's miseries and sufferings.

Hon'ble Dr. NAGANNA GOWDA AT BANGALORE

(Minister of the Mysore Government)

Sri Swamiji's teachings have spread throughout the country, as also abroad. Saints like Sri Swamiji can alone take upon them the task of propagating truth and love.

NEW BRANCH CENTRES

New branch centres of the D.L.S. were opened on the birthday of Sri Gurudev Maharaj, in the following places : Katary (Nilgiris), Southern Railway Colony, Bangalore, 2, Dadar, (Bombay), Kandivli (Bombay), and Dholka (Ahmedabad).

PLATINUM JUBILEE CELEBRATIONS AT NEW DELHI

(Reported by Sri L. C. Narang)

Rana Jang Bahadur Singh, M.L.A., presiding, admirers and devotees of Sri Gurudev, gathering under the lead of New Delhi Branch of the D.L.S., celebrated the Platinum Jubilee in an impressive manner. The function started with Bhajans. Among those who sang Bhajans were Master Atmaram, Miss Archana, Miss Balam, Miss Gurubaksh Narang. That was followed by Kirtans.

Among the speakers present for the day's function were Sri Raj Wadhwa and Sri L. Mahmud.

Sri Raj Wadhwa observed, in effect, "Sri Swami Sivanandaji has helped many persons to solve their difficulties and problems in the spiritual path. Sri Swamiji has done everything to spread our ancient culture, both in India and abroad. He has devoted his life for doing good to the people of the world. Regarding our individual spiritual evolution, he has given us two very important and much helpful guides the '20 Instructions' and the 'spiritual diary'. He is the best of Karma Yogins, always busy in doing one thing or the other for the welfare and uplift of humanity.".

Sri Rana Jang Bahadur Singh said, "Our nation is proud of our ancient culture, is proud of our people who spread our ancient message of Peace and Love. Now we have Sri Swami Sivananda who is turning out immense work in this direction. May he live long to carry out his mission."

Prof. L. Mahmud (ex-lecturer of the Aligarh University), in the course of his speech said, ". ...I have visited the Divine Life Society and the Sivanandashram, some fifteen months ago; I was very much impressed to see the different departments of the Society. Sri Swami Sivananda aims at bringing all men and women together in friendship. I like his mission very much. I have a proposal to write about the teachings of Sri Swami Sivananda, in Arabian. May the Swami live long to spread his message of peace and love."

The function came to a successful end with Kirtan. D.L.S. literature was distributed among the audience.

Reports From Abroad

Ceylon : The Platinum Jubilee of Sri Gurudev was celebrated in various parts of Ceylon.

In Colombo, functions were organized both at Sri Tambaiah Chattram and at Isai Kalai Mantram. At 'Isai Kalai Mantram,' Smt. Ekambihai Kartigesu gave an illuminating discourse on the life and teachings of Sri Gurudev. Devotional songs on Sri Gurudev, specially composed for the occasion were sung.

At Kandy and at Navalapatti, Sri Yogiraj Swami Satchidanandaji Maharaj presided. Among those who spoke on the occasion, at both the centres, were Mr. Sir Kanthiah Vaithianathan and Sri K. Ramachandra.

Swami Chaitanyananda of Jaffna, in celebrating the Platinum Jubilee, distributed free of cost copies of the booklet 'Voice of Sivananda', specially printed by him for the occasion.

Czechoslovakia : Sri Sivananda-Isabella (S.I. Novakova) reports that the Platinum Jubilee was celebrated with an impressive function.

Denmark : Edith Enna organized a grand function to commemorate the Platinum Jubilee.

Hong Kong : The Hindu Association (Hong Kong) celebrated the Platinum Jubilee with great eclat. Mrs. Kalpana Surtani sang Bhajans. An illuminating speech was delivered by Sri B.P. Adarkar, Indian commissioner.

Kuala Lumpur (Malaya): Reporting the Platinum Jubilee celebrations, Sri N. Ponniah writes that the 8th was celebrated with two functions, one in the morning and the other in the evening Lectures were delivered by Yogi Ramiah and Sri N. Ponniah (Further reports are awaited from this Centre.)

AFRICA

Durban : The South African Branches of the D. L. Society celebrated the Platinum Jubilee on a grand scale. A conference of the representatives from the various branches of the D.L.S. in S. Africa, was held on the 9th September, 1956. The Conference was opened by Dr. W. J. Liebenberg of the 'Brotherhood of 'the Lamp'. Papers dealing with the various aspects of the Divine Life Movement were presented. The establishment of an Ashram to centralize the activities of the S African branches was envisaged. On the 9th evening, a public function was organized at the Bharat Hall to celebrate the birthday. Inspiring discourses on the 'Life and Teachings of Sri Gurudev ' were delivered, among others by Sri N.C Daniel and Sri N.P. Padayachie.

Pretoria : The Platinum Jubilee was celebrated in Pretoria by Sri Sivananda Bhicka Chiba. More than a hundred attended the function.

Johannesburg : Sri Bhababhai F. Patel presiding, this branch celebrated the Platinum Jubilee in an impressive manner. Sri P.S. Joshi, in the course of his speech delivered on the occasion referred to Sri Gurudev as the greatest living Saint of India, the home of the most outstanding civilization since the time immemorial.

Tongaat : A grand celebration of Swamiji's seventieth birthday was held amidst a large gathering of devotees. Gurudev's presence was very much felt. About 400 pamphlets containing his teachings were distributed. Sri S. Nandan delivered an inspiring discourse commemorating the occasion.

Nairobi : The newly founded Nairobi branch enthusiastically celebrated the Platinum Jubilee of Swami Sivananda. Miss Sivananda-Krishna and others opened the programme with prayer in English, which was followed by Sanskrit prayer by Radhakrishnaji and Hindi prayer by Rameshji. Then Sri Sodhaji and Sri Barotji sang Bhajans. Sri Trivedi and Sri Babubhai spoke on the life and teachings of Sri Swami Sivanandaji in English and Gujarati, respectively.

Suva, Fiji Islands (Pacific Ocean): On the Birthday of Swamiji, a special prayer meeting was held. It was attended by a large gathering.

England : The Ashford Branch organized a full day programme of prayer and study and discourses. The public of the place keenly felt the urgent need for popularizing the teachings of Sri Gurudev, after hearing about the life, teachings and activities of Sri Gurudev.

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Reports were received also from the various other branches situated in the different parts of the globe.

New Centres of Divine Life

EAST AFRICA

Disciples, admirers and well-wishers of Sri Gurudev, have organized a new centre of D.L.S. in Mombasa, East Africa. The Centre is known as 'The Divine Life Society of East Africa (Regd.). Among the management are Messrs. B.P. Bhuva, Roshanlal Gupta, N.R. Sarvia and Dr. M.R. Sood, all of Mombasa. They have drawn a constitution of their own and the centre stands affiliated with the Headquarters at Rishikesh. The main aim and object of the Centre is to popularize the Divine Life Movement in East Africa by organizing a net-work of sub-centres throughout E. Africa.

May the East African Centre of Divine Life soon grow into a dynamic centre of Light, Love and Wisdom !

SIVANANDA SHANTI ASHRAM NEAR PARIS

For the first time in France, a Sivanandashram, with a versatile programme of dissemination of spiritual knowledge as well as the various aspects of Indology, is being established near Paris under the able and dynamic leadership of Sri Edouard Conneau Symours [9 rue Anatole France, Chaville (S. & O.), France]. Besides its main aim of fostering universal spiritual values and promoting a better understanding of the East and the West, the Sivananda Shanti Ashram also proposes to institute chairs for studies in the various branches of science and art.

From The Hindustan Standard

Divine Life Conference at Calcutta

Calcutta, 20th October.

The 3-day Eighth All-India Divine Life Conference was inaugurated near the crossing of Raja Basanta Roy Road and Lake View Road on Friday morning by Dr. Kalidas Nag.

Speaking on the occasion Dr. Nag said the gift of India to the world was the eternal message of Adwaitavad. Everything pertaining to difference and disharmony was anti-India. The civilization of India brought the realization to man of the presence of God. On the other hand, again, Indian civilization did not ignore the existence of things material. A close harmony between the divine life and the family life was the essence of Indian culture.

Sri N.C. Ghosh, Chairman, Reception Committee, said that Swami Sivananda, the founder of the Divine Life Society, had bequethed to the posterity a new meaning of divine life.

Swami Chidananda, General Secretary of the Divine Life Society and President of the Conference, said mere physical existence was not the end of life. Life could be meaningful and sublime only in the pursuit of God.

Yogi Suddhananda hoisted the flag of the Society.

Earlier, Sri Chotelal Kanoria unveiled a portrait of Swami Sivananda, Founder-President of the Divine Life Society.

The programme of the conference on the inaugural day included singing of Kirtan, songs, Nagar Sankirtan, community worship and feeding of the poor.

Geburtstagsbotschaft

A Write-up in German in Commemoration of Swami Sivananda's Seventieth Birthday

(In deutscher Sprache zu veroffentlichen)

(Von Swami Swaroopananda, Dortmund, Germany)

Am 8. September 1956 wird Sri Swami Sivananda Saraswati, Rishikesh siebzig Jahre alt.

Er ist ein moderner Monch und Yogi. Er hat die alten, verborgenen geistigen Reichtumer Indiens und Asiens dem Westen geschenkt durch seine vielen Bucher in englischer Sprache. Was bisher von Guru zu Chela von Mund zu Mund personlich gereicht wurde, kan nun jedermann ohne muhevolle Reisen oder geheimnisvolle Zeremonien mit Leichtigkeit in seinen Werken nachblattern.

Er hat das mystisch Geheimnisvolle in die Sprache der Neuzeit ubersetzt. Er hat den Schleier der Sanskrit-Slokas entfernt. Niemand braucht Hindi und Sanskrit zu lernen. Die Lehren der Rishis und Mahatmas, der Paramhamsas und Propheten sind jetzt aus dem philosophisch Schwierigen in die einfache Ausdrucksform des Volkes ubertragen. Das ist Sivanandas Grosse. Das ist der Grund fur seinen Welterfolg. Deshalb ist er ein Lehrer aller Rassen und Nationen.

Schwere Probleme in leichter Form zu bringen, ist sein Verdienst. Jetzt konnen nicht nur gelehrte Doktoren und Professoren seine Werke studieren, sondern jeder Arbeiter oder ungebildete Handwerker kann das Ratsel der Seele enthullen. Sivananda ist ein Mann, der die Massen reft zur Ruckkehr zu Gott. Und seine Zunge ist freundlich, suss und kindlich zugleich. Sprich weich, sprich gutig, tue Gutes, denke Gutes. Sei voll Mitleid mit aller Kreatur! Ube ein wenig Japa, ein wenig Mantram, ein wenig Meditation, ein wenig Gebet, ein wenig frommen Gesang, ein bischen Umgang mit heiligen Leuten! Sei duldsam! Diskutiere nicht! Sage: Om Shanti. Om Shanti. Om Shanti. Und vermeide zwecklose Streiterein uber Religion.

Ich, sein Schuler, der von ihm nach Indien eingeladen wurde, um dort die Einweihung als Swami zu erhalten, habe viele Gurus und Lehrer und Sanskrit experten in Indien kennengelernt. Darum konnte ich vergleichen zwichen ihm und anderen.

Er ist gross in der Liebe und kennt keine Eigenschaften menschlich-allzumenschlicher Art. Durch Selbstzucht und standige Arbeit an sich hat er gottliche Charakteizuge erworben. Er stieg vom Menschilichen zum Gottlichen hinauf, und darum ist er gleich Christus ein "Sohn und Diener Gottes."

Streben wir seinem Vorbild nach. Denn es genugt nicht, an Gott oder Christus zu glauben, sondern es ist notwendig, dass wir dieselben Wege wie Christus pilgern. Dann durfen wir vielleicht eines Tages sagen: "Ich und der Vater sind eins!"

Special Note:—In view of numerous requests for the Birthday Souvenir of Sri Swami Sivananda, which is also the September-October number of 'The Divine Life,' we wish to notify that it is no longer available for circulation. Subscriptions to 'The Divine Life' received during the months of September and October have, therefore, been post dated. —Manager, 'The Divine Life.'

Ashram News and Notes

Navaratri

The traditional nine-day worship of the Divine Mother, in Her three aspects as Devi, Lakshmi and Saraswati, was performed at Sivanandanagar on a grand scale from 5th to 13th October. The programme included ritualistic worship performed by Ritviks, study of *Durgasaptasati*, special prayer services during the evening Satsanga, and Kirtan and Bhajan On the Vijayadashami day (14th October), Sri Swami Sivanandaji Maharaj initiated into the order of Sannyasa three spiritual aspirants, namely, Swamis Vasudevananda (Sri Srinivasa Aiyengar), Satchidananda (Sri Desai), and Sivapadananda (Sri Sadasiva), and also gave the Sannyasa robe to Sri Devidas Seth who was given the name, Swami Sivananda-Sevakananda.

Earlier, Sri Swamiji Maharaj had given Sannyasa Diksha to Sri Bholanath Sharma of Assam, who is now known as Swami Abhedananda.

Krishna Janmashtami

The Ashram celebrated Sri Krishna Janmashtami on 28th August. In the morning, a Havana was performed with Ahuti of Dwadashakshara Mantra, and in the evening a special worship was held at the Ashram's temple with Laksharchana, Purusha-sukta Abhisheka, recitation of the Janmadhyaya of *Srimad Bhagavata* and chorus chanting of Dwadashakshara Mantra (Om Namo Bhagavate Vasudevaya). The Puja concluded after midnight with Arati and Mahabhog.

Meetings and Discourses

A meeting of the Bharat Sadhu Samaj was held at Sivanandanagar during the month of August under the presidentship of Sri Swami Sivanandaji Maharaj. The President of the Sadhu Samaj, Sant Tukdoji Maharaj, who was the chief guest, initiated the discussions on the ways and means of building up large groups of well-organized, disciplined and selfless workers from the ranks of Sadhus who would work for the betterment of society, development of communities, rural welfare and education, eradication of evil, amelioration of the afflicted, and fostering of ethical and spiritual culture in general. Sri Swami Sivanandaji Maharaj fully endorsed the views expressed and wholeheartedly supported the ideals of the Bharat Sadhu Samaj. Sri Swami Sadananda, of the Paramartha Niketan, also spoke on the occasion.

Major-General A. N. Sharma (retired) gave a series of discourses on "Home Nursing" under the auspices of the Yoga-Vedanta Forest University during the months of August and September, and, on conclusion, held an examination on the same subject and awarded Red Cross certificates to those successful.

The following were among those who spoke on various occasions on different subjects at the Ashram's evening Satsanga, during the period under review :

Sri Lakshmidevaraja Bhagavatar, of Tanjore—on the Ramayana; Dr. Achyut Purohit, of Bombay—on the "Ways and means of solving the problems of disharmony and dissension, and fostering enduring peace"; Srimati Sivananda-Vijayalakshmi, of Madura—on general spiritual topics and on Bhagavadgita; Sri Tirukkural Muniswami, M.P., —on the tenets of Divine Life as taught by Sri Swami Sivananda; Dr. D.K. Viswanathan, regional adviser, World Health Organization—on the impressions of his visit to Indonesia (the text of which appears elsewhere in this issue); Sri K. Sabharatnam,

M A.—on the need for moral and spiritual education; and Sri Rudolf Hiltscher, New Delhi—on "photo-elasticity."

Music Performances

There were a number of special music performances held at the Ashram during the months of September and October. The following are some of these:

Karnatak style, vocal: Sri Balasubramanya Bhagavatar, of Kallidaikuruchi; and Sri N. Ramamurti, of Delhi.

Karnatak and Hindustani, vocal: Sri and Srimati Balakrishna Rao; and Srimati Lakshmi Shankar, of Bombay.

Hindustani, vocal: Srimati Padmavati Gokhale, of the All-India Radio; and Sri Vasant Amrit, of Rajkot.

Karnatak, instrumental (on Veena): Sri Rangaramanuja Aiyengar, and Sri Padma, of Madras.

European folk music, instrumental (on guiter): Sri Saw Mean Kooi, of Kuala Lumpur.

Students' Delegations and Other Visitors

During the past two months, Sri Swami Sivanandaji Maharaj received a number of students' delegations from various parts of the country. Swamiji's interest in the spiritual welfare of the future citizens of the country and in their physical, mental and ethical discipline is well-known. He was characteristically effable and free with the visiting students, and addressed groups of them on the basic tenets of integral spiritual life, while urging them to be fully conscious of their future role as well-developed, conscientious and responsible custodians of enduring values and partakers of individual and collective duties. The following were the delegations received by Swamiji.

25th September: About 50 teachers of Kellett High School, Madras.

28th September: 68 girl students of Fatima College, Madura.

3rd October: 166 students and some members of the staff of Hindu Theological School, Madras, led by Headmaster S. Balakrishna Joshi.

6th October: 66 students of Ramakrishna Mission High School, Thyagarajanagar, Madras.

13th October: 20 students of Sri Venkatesa High School, Tirupati, Andhra Pradesh.

23rd October: 42 students of N. M. Nutan Sarva Vidyalaya, Visnagar, Gujarat.

26th October: 13 students of Manund High School, Manund, Gujarat.

27th October: 52 students and 11 teachers of Saraswati Sishu Mandir, Saharanpur, U.P.

During the period under review, the following were among the other visitors to the Ashram:

H.E. Sri Al Radi, Ambassador of Iraq, in New Delhi; H.E. Sri Miguel Serrano, *Charge d'Affaires* of the Republic of Chile, in New Delhi; Countess Podewil, of the Embassy of the Federal Republic of Germany, and Miss E. Soto, of the Mexican Embassy, in New Delhi; Sri M. A. Manickavelu, Minister of Revenue, Madras; Sri Jaya Prakash Narayan, former Chairman of the Socialist Party of India; Srimati Ammu Swaminathan, M.P.; Srimati Sushama Sen, M.P.; Srimati A.V. Kuttiammalu Amma, member of the Congress Working Committee; Srimati Modi, former mayoress of Bombay; H.E. Sri C.P.N. Singh, Governor of Punjab, who was presented with an address of welcome at a special reception held in his honour; Dr. P.S. Lokanathan; Director-General of the Council of applied Economic Research, and former Executive Secretary of the United Nations Economic Council of Asia and the Far East; and Sri Pierre Amado, and Sri Bourgeot, of France.

Sri Sivananda-Zeporrah, of Australia, and Sri Lakshmi, of Suva, Fiji Islands, are the new visiting Sadhaks now staying at the Ashram.

Installation of Printing Machine, Et Cetera

The Yoga-Vedanta Forest University Press at Sivanandanagar, which has the rare distinction of shouldering the onerous responsibility of turning out the entire printing work of the Ashram, including the regular issue of nearly a dozen periodicals and publication of the various works of Sri Swami Sivanandaji Maharaj together with his biographical editions, has now been equipped with a Mercedes Automatic Cylinder Printing Machine, which was purchased out of the donation collected by Sri V. Srinivasan, of the Durban (South Africa) Branch of the Divine Life Society. The installation ceremony was performed on 6th October with the blessings of Sri Swamiji Maharaj.

Telegraph Office: Earlier, a new Telegraphic Office was opened at Sivanandanagar Post Office. Previously, telegraphic messages used to be conveyed from here by telephone to Rishikesh Post and Telegraph Office.

The Mundana Ceremony of the son of Sri Wadhwa, and, at a later date, of the son of Sri Sivananda-Vijayalakshmi of Madura, was performed at Sivanandanagar—during the period under review—in the immediate presence of Sri Swamiji Maharaj.

"Platinum Jubilee" Publications

The following books have recently been released and are available at the Sivananda Publication League, Sivanandanagar, Rishikesh.

I. *English:* 1. Bhagavadgita (text, transliteration and translation); 2. Sivananda Hridayam—Sri K.S. Ramaswami Sastri; 3. Dynamic Monk—Sri K.R.R. Sastri; 4. Sivananda, the Lord Incarnate—Sri A.B.N. Sinha; 5. Jagadguru Sivananda—Salem Divine Life Conference Souvenir; 6. Yogi Sivananda—by Western devotees and admirers; 7. Sivananda, the World Saviour—Sri Sivananda Sobha; 8. Resplendent Sivananda—Sri Sivananda-Puspha; 9. Splendour of Ananda Kutir—Sri Swami Sadananda; 10. Anecdotes of Sivananda—Sri Sivananda-Sobha; 11. Voice of Sivananda—Sri Swami Sivananda; 12 Sivananda Stotrapushpanjali—Sri Swami Jnanananda; 13. Studies in the Personality of Swami Sivananda—Sri Swami Omkarananda; 14. Shraddhanjali—Sri Swami Sivananda.

II. Vernacular Editions of "Sivananda's Integral Yoga" by Sri Swami Venkatesananda: 1. Tamil: published by Sri K. Vanamalai, 26. Sivapuram, Tirunelveli; *2. In Bengali*: published by Sri Sivananda-Nilakantan, Burmah-Shell, Hong Kong House, Calcutta; *3. In Malayalam*: published by Sri T. Ramananthan, Traffic Inspector, Pollachi; *4. In Hindi*: published by the Yoga-Vedanta Forest University, Sivanandanagar.

III. Veranacular Editions of the Works of Sri Swami Sivananda:

In Tamil: 1. So Says Sivananda—Asoka Manufacturing Co., Coimbatore; 2. Moksha Gita—Divine Life Society, M-155 Kampong Attap, Kuala Lumpur, Malaya.

In Telugu: 1. Spiritual Lessons—Divine Life Society, Venkatagiri Town; 2. Ideal Womanhood—Divine Life Society, Chevendrapalem, Dist. Krishna; 3. Divine Life, and 4. Sarvagitarthasara—Sri N.S. Venkatasubba Rao, Eluru; 5. Sivananda Vani—a newly started monthly periodical containing the teachings of Sri Swami Sivananda. issued by Sri Challagundla Anjaneyulu, "Sadhana Kutir," Munipalle, Dist. Guntur.

In Gujarati: 1. So Says Sivananda; 2. Conquest of Anger; and 3. True Knowledge—Divine Life Society, Patan, Gujarat; 4. Sadhana for Householders; and Sivananda Vani—Divine Life Society, Baroda.

SIVANANDA SANGEETA VIDYALAYA

Sri V. Rajamani Ayyar, an experienced teacher of the Karnatak style of music, has the unique distinction of popularizing this ancient art of classical music among the South Indian populace in New Delhi. In this direction he has already made significant contribution through the Sivananda Sangeeta Vidyalaya (6-35 W.E.A. Karolbagh) which he founded in 1952 and which now has 46 regular students on its roll.

YOGIRAJ SWAMI NITYANANDA

We wish to notify hereby that Yogiraj Swami Nityananda of Madras is in no way connected with the Divine Life Society, or Sivanandashram, or with any activity connected thereof, and does not in any way represent Sri Swami Sivanandaji Maharaj, or the Divine Life Society, or any other organization allied to it.

The Sivanandashram, or the Divine Life Society, or Sri Swami Sivanandaji Maharaj will not be responsible for any transaction which anyone might have with Yogiraj Swami Nityananda of Madras.

The Secretary, Divine Life Society, P.O. Sivanandanagar, Rishikesh, U.P.

PLEASE NOTE

It has been brought to our notice that quite a few individuals are found to travel about as responsible representatives of the Divine Life Society. They are said to be posing as initiated disciples of Sri Swamiji Maharaj deputed to carry on his spiritual mission on his personal behest and collect funds for their personal expenses as well as on behalf of the Divine Life Society and the Sivanandashram. They are, in fact, misusing the name of Sri Swamiji Maharaj and the Divine Life Society for their selfish ends.

We feel it our duty, therefore, to warn the public including all those that are associated with Sri Swami Sivanandaji Maharaj or any of his activities that we have no such representatives at all who are authorized to approach members of the public on Sri Swamiji's or the Society's behalf for any purpose, unless of course they bear specific authorization entitling them to act on behalf of the Society for special occasions and direct notification thereof to parties concerned from Sri Swami Sivanandaji Maharaj himself or the Secretary of the Divine Life Society Headquarters.

The Secretary, Divine Life Society, P.O. Sivanandanagar, Rishikesh, U.P.

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The Manager, The Sivananda Publication League, P.O. Sivananda Nagar, Rishikesh, U.P.

"YOGA FOR THE WEST"

An appreciative opinion reproduced from a letter written by Mr. M.U. Sheldon, Executive Vice-President of a famous New York Publishing House, The Comet Press Books.

Dear Swami Sivananda :

When I read our editor's report on *Yoga for the West*, I was so favourably impressed that I couldn't resist the temptation to read your book myself. After completing your work at home last evening, my conclusion confirms the editors' opinion that you have written an extraordinary book of philosophy.

There can only be general acclaim for your book—and when you read some of the excerpts from our editorial and promotion appraisal, you will know why we feel the way we do :

"Swami Sivananda has submitted some of his past publications, but *Yoga for the West*, this reader believes, should be considered immediately, for reissue in a hard-bound jacketed volume. This is a simple, detailed and skilfully arranged and written treatise on Yoga and the practice of the Yogi. Here Swami Sivananda presents a lucid, clear, straightforward and easily comprehended understanding of the philosophy, techniques, methods, the why-and-wherefore and how-to of this Indian philosophic and health cult..... The Swami goes into a thorough interpretation of Yoga as an exact science and the goals towards which this practice of physical and mental exercises ultimately leads. Compact and terse, written in candid and wisdom-packed manner, *Yoga for the West* makes absorbing and exciting reading material for both the initiate and the newcomer..... Those Westerners in search of a way of life can find in Swami Sivananda a teacher of high learning, wisdom and spiritual strength. They will find the way to a higher life.

.....Because there is a high demand for books on Yoga and because Westerners are buying more and more books on Eastern philosophies and cults, this reader feels that *Yoga for the West* should be published under COMET'S REFLECTION IMPRINT. The book has high promotional possibilities. It is the kind of work that would be stocked immediately by the specialized bookshops who have devoted and wide audiences for this type of book. The library sale can be a significant source of orders. There are reprint possibilities in the 25 cent editions. The book in a hard-cover format should receive excellent reviews from leading newspapers and the specialized magazine media.....the book's brevity is an asset.

.....This reader heartily recommends acceptance and publication of this book."

The above quotations taken from our report confirm the literary merit, the selling potential, varied publicity and promotion features.....

New York, 16th October, 1956 —*Sd. M. U. Sheldon*

PATHWAYS TO SPIRITUAL PROSPERITY

Any aspirant who wishes to lead the Divine Life of truthfulness, non-violence, self-restraint and purity can become a member of the Divine Life Society, irrespective of caste, nationality or religion, on payment of an annual membership fee of Rs. 2 which is to cover the subscription to *Wisdom Light*. An admission fee of Rs. 5 is initially charged to provide the new members with a publication of Sri Swami Sivanandaji Maharaj, some spiritual tracts, and self-culture diary and resolve-forms, and a rosary.

Any group of individuals, wishing to practise and spread the basic fundamentals of spiritual culture and to do some selfless, humanitarian service can open branches of the Society, including Ladies' and Students' sections, on consultation with the headquarters. The branches of the Divine Life Society are required to pay to the headquarters an annual affiliation fee of Rs. 12, which meets the subscriptions to *The Divine Life, Wisdom Light* and *The Branch Gazette*.

Besides *The Divine Life* the monthly periodicals issued by the D. L. Society are : *Health and Long Life, Wisdom Light, Path to God-realization, Light-Power-Wisdom, Branch Gazette* and *Yoga-Vedanta* (Hindi). In addition to these, the official journal of the Yoga-Vedanta Forest University, *The Yoga-Vedanta Forest University Weekly*, is issued from here every week. A quarterly periodical, *Light Divine* is also issued from here.

The Secretary, Divine Life Society, P.O. Sivanandanagar, Rishikesh, U.P.

IMPORTANT NOTICE

Subscribers to *The Divine Life* are requested to renew their subscription for the year 1957 by the end of this month, or by the first week of December, 1956, latest. While sending their renewal subscription, subscribers may please quote their Subs. number of the current year.

It is possible that there may be some duplications of addresses in our mailing list, particularly those of the donors or associates of the Divine Life Society to whom *The Divine Life* is sent without a formal receipt of subscription. *We, therefore, request all those receiving more than one copy of the journal to inform us immediately so that the duplicate numbers may be deleted from our register.*

Name and full address should always be written in block letters while addressing any communication to us.

We request all members of the Divine Life Society to renew their membership for the year 1957 before the end of this month, or by the first week of December 1956, latest.

The Branches of the Divine Life Society in India and abroad may also renew their affiliation with the Headquarters for the next year.

Subscribers to the other periodicals issued from Sivanandanagar, Rishikesh, whose subscriptions to them expire by the end of this year, may also renew them for the next year by the end of this month, or by the first week of December 1956.

The Secretary, Divine Life Society, P.O. Sivanandanagar, Rishikesh, U.P.

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